De Nigromancia of Roger Bacon

edited and translated by

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A Note to the Reader

IN choosing the rather formal Old English Text to set De Nigromancia, we were soon faced with an unusual quandry: the short 's' looked somehow out of place, at least in the middle of words. It appeared just too fussy and decorative to occur too often. We probably would have setteled on what we thought was the jarring effect in using the short 's' when Monotype informed us that they had cut the more traditional long 'ſ': that setteled it, we chose to use the long 'ſ'. Thus this note of explanation for those unfamiliar with this old style usage:— the character 'ſ' will be used both initially and medially, and the character 's' will be used only as a finial; the ligature 'ſſ' will be used for double-s medially and the character 'ß' for double-s finially, and finally the ligature 'ʒ' will be used for 'ts' as a finial. We hope that this reversion to old style usage will not prove to be inconvienient to the reader.

¶The Grand Oration*

I Humbly beſeech thee, Otheos Sother, and conjure [that] from [all] the perils here in this world, and in the world to come [You] do grant me refuge, and by the virtue of Thy help vouchſafe that thoſe Spiritz [I call upon] may hear and do obiſcience to me, ſo that I may ſucceed in all my work and obtain the Treaſure of the Spiritz by Thy Great and Mighty Name Tetragrammaton which is above all Names, to whlch all patriarchs in Heaven, Earth, and Hell do reverence; Oneipheton, which is moſt Mighty and Terrible, and which is not to be named ſave at great diſtreß, to which be all Honour and Glory, World Without End. Amen. ¶O Great and Marvelous Lord, which of Thy Holy Spirit didſt give health in the hands of the martyrs; ſown miraculous life in Mary, the Virgin Mother of Thy only Son, Our Lord and Saviour Jeſus Chriſt by the 'Coeleſtes Reginia,' the Holy Spirit deſerving of Her; and by His Holy Body, which Jeſus gave up and abandoned to the Croß, and thereby redeemed the world for Her. I humbly beſeech Thee, grant that you do hear my prayers and fulfill my deſires, delivering me from all the powers of Darkneß, that by Thy virtue and power, and by the virtue of Thy Moſt Precious Son Our Saviour, the Golden Light of the World §, and alſo by Thy

Holy Name Tetragrammaton, which is ineffable, that Thou betimes may hear my prayers and fulfill my desires whatsoever they may be. By Thy Name shall I summon these Spirits, without fear of injury to my Body or Soul, or any thoughts unseemly, through Jesus Christ, which shall come to judge the quick, and the dead, and the world by fire. Amen.

Introduction:

Here beginneth the practice of Nigromancy —or the Black Art—which is the convocation and estriction of the Spirits whereſoever they may be; and in verity to gather them like fellows to thyself as thou wouldst sheaves of wheat, that by their means you may obtain the 'Thesaurus Spiritum'—or treasure of spirits, By this Art is scarcely anything completed unless it be newly set apart, at once made venerable, mighty, and occult. Thus the secret work before [my] discovery was widely known by the populice of ancient Alexandria, by which I, Fra. Robert Lombard, a brother minor of the Franciscan Order together with Fra. Roger Bacon through many years of study of that place fell upon it. Before my death—whereafter conclusions may be drawn, and evidence followed upon—let it be said not that I was prodigial because of the diverss works I have had the opportunity to transcribe, and my good fellow in faith Fra. Roger Bacon has translated into the English of whom, putting aside our childhood friendship, his fame, and his own sincere faith, bespeaks him at the same time extraordinary, whitherto observe the piety of this treatise which I trust he would hold no discredit to add to his many other entrances to true expertise.

THis work is divided into four partz: ¶The first concerns itself with the dispcsition of the operator; ¶The second concerns rudimentary operations and the prerequisite necessities for completing the work; ¶The third deals with the convocation of the Spiritz; ¶The fourth covers prayers used for all manner of effects.

THe First tract or part containeth six chapters: ¶Of the principal things required of the operator; Of the regular observances; ¶Of the cleanneß and purity of the operator; ¶Of the vault and the ways and dispositions therein, and of the secret cubicle; ¶Of the composition of the chrism, and the fashioning of the sigils; and ¶Of the mingling[?] of Metals used in the fashioning the sigils.

THe Second tract or part concerns the manner of conjuration, and contains six chapters: ¶Of the manner of calling the Spirits; ¶Of the adoption of dignity and honour before them; ¶Of the discovery of the Treasure of the Spiritz; ¶Of the especial times, places, and Cosmic arrangements at which we may behold the Spiritz; ¶Of the co-archetation—or hierarchy—of the aerial Spirits, inasmuch as elementary, true yet remarkable, and innumerable unto monumentousneß is their counting; ¶Of familiar spiritz, such as will sing, attend, build,

adviſe, cloathe and inſtruct thee through, ſo-without deceit.

THe Third tract or part is divided alſo into ſix chapters, to wit: ¶The convocation of the Spiritz through the ineffable love of God Almighty; ¶Concerning invisibilily . . . ; ¶Of the compoſition of metals; ¶Of the completion of our labours; ¶Of the ever-laſting praiſe ſo-required; ¶Of the fraternity which is a delight to the good Spiritz, and of the marriage in love both with theſe undertakings and through the power of every living thing.

THe Fourth part or tract is divided into five eſſays: ¶Of the True Knowledge of all Spiritz; ¶Of the certain moderation by which we preſent ourſelves before the Spiritz when they are bound; ¶Of the incluſion of thoſe eſſentials that will bring us to fulfillment without negation or death; ¶Regarding the duties of the Prieſt, and the enkindling of all the Sciences; ¶Concerning the formulation of the Ceremonies & the oblations & obeiances thereof.

Tract One, ¶1.

HOw greatly this Secret Work and the operations of obtaining the Treasure of the Spiritz succeed, nevertheleß do not confuse in any way the cycle of days and hours, and observe the Characters and Conjurations without doubt or hesitation—by which many works are truly perfected—on which occasion observe all without fear of danger both by reason and exception of the [Characters and] Conjurations in your possession.

IF the Chief and Supreme Rulers [of the Spirits] it is impossible [to have knowledge] in many operations of this Art unleß we be pure and clean, not only in vestment but in body and soul, and immaculate, and free from monstrous communication; and it too is necessary that your Instrumentz of Science be pure and clean, and rendered suitable to enter boldly upon this work.

I, ¶2.

IT is near to impossible to succeed in these many rites and operations of our Art without an especial true Priest of a noteworthy family, and honest and pure of heart; and on that day of Consecration of the Ring, the Sword, and the Sceptre he must fast with faith, and devoutly commit the consecrations if we are to enter completely and without fault into Our Work; for without the

Sceptre, Ring, and all elſe, hardly anything in theſe operations will ſucceed.

I, ¶3.

IT is nigh impoſſible in theſe many operations of Our Art, without dillegent attention paid to days and hours, names; of even night-obſervances, and eſpecially the Lunations [phaſes of the Moon]. Always muſt you wear veſtmentz of white linnen, itſelf proper, inſofar as it is always kept clean and perfumed, and is made paſſing meet from our truſt in theſe dilligent ſummonnings [conjurations] of the Spiritz.

I, ¶4.

IN connexion with the operation of theſe conjurations, and of the chriſm*, you muſt always dreß in the proper veſtments of freſh white linnen or ſimple wool, and not elabourate with moot extravagances; and you ſhall perfume all things aforeſaid. You ſhould be new [i. e., clean, freſh] and duly prepared, yet as many of theſe other Spiritz may be unwilling to be ſeen as aforeſaid. Nevertheleß, if you annoint your eyes with conſecrated chriſm, of whatſoever ſort, and put on your veſtmentz you will ſucceed. And always take care not to commit anything ſinful in connexion with doning theſe veſtmentz to do that work ſuitable to you, becauſe if

your veſtments are tainted, you and your aſſiſtants will not ſucceed in your work.

I, ¶5.

IN all operations of this humble Art it is neceſſary from the beginning not to be proud in eſtate, and to overcome temptations with true eternal faith. With [ſuch] various requiſites and Inſtruments, and with the requiſite precautions and other dictates; perform without doubt error, or vanity—for one error is magnified abſolutely to a thouſand by pride.

I, ¶6.

IN all things it is neceſſary that all be ſweet and freſh and the air muſt be without clouds: this is preferable for the Spirits. And if you can do ſo convieniently, it is beſt in our accuſtomed work to call when the Sun ſhines, for the ſame is of great virtue. If you follow in this you will attain all your deſires, & they ſhall appear.

Tractate Two, ¶1.

WHen you begin working in all operations of this Art, you muſt during the time of preparation for the conjurations have a Maß of St. Cyprian ſaid and any other Maß which is required [to be ſaid by the Prieſt by cuſtom*].

But in this Maß of St. Cyprian, you ſhould offer a penny—and if you offer a crown,* ſo much the greater it will add [to this work]—and that upon his book, as a chaſte ſervant of this Art. The ſanctifying of the chriſm ſhould be attempted at this time, but the Maß muſt always be one in the manner of St. Cyprian, by whom it was in this Art through conſequences moſt propitious we [became] guardians of his Secret Book, from which ſucceed faithfull renditions and very harſh injuries and puniſhmentz await thoſe who perform this work if they doubt the truth & virtue of theſe undertakings, for they are Holy. And without doubt theſe formulae along with others requiſites in this tractate require certain ſuitable and dilligent obſervation, wherefore if you ſet yourſelf apart from all fallicies, you truly will obtain your deſires.

NOte well the fact that from the firſt to the laſt quarter of the Moon—and not before—is the hour when we are moſt ſkilled in our operations. Still, our proſperity in this work being to ſuch degree as to be ſuitable, if we begin in that time at night, how greatly increaſed in truth is that hour from Sunriſe until the Meridian [i. e., Zenith]. It is of leß virtue from Meridian until Sunſet. It increaſeth from the hour of night at Sunſet until cock-crow, and from the hour of cock-crow until Sun-riſe it decreaſeth;

and in the hours of increaſe, from that time through the night is matter in control. Take care in all other things to be true, and not commit ſin; abſtain from frequent copulation, and other impurities.

II, ¶2.

Hen all thoſe things have been prepared, before you work in this Art, the firſt and foremoſt obſervances is that always for not leſs than three days you muſt abſtain from all copulation, natural pollution, and drunkenneſs as from every conceivable Cardinal Sin, but be pure and confeſs [your ſins] to [your eſpecial] Prieſt.

Nſofar as in all operations you muſt work chaſtely, you ſhould be annointed with oil; you muſt pare your nails, and ſhave your beard, and your head ſhall be ſhorn; and you ſhall waſh your-ſelf clean, both head, hands, and feet.

Nd ſeven times towards the Eaſt; and ſeven times towards the Weſt; and ſeven times towards the North; and ſeven times towards the South you ſhall repeat the conjurations, and ſeven times towards each of the Four Quarters you ſhall ſay the 'Our Father' altogether. ¶And whenſoever you ſhow the Plate with the Great Four-fold Name of God in this work to the Spiritz, or when you repeat that Great Name, the Plate muſt be annointed in unction of ſweet balſams, and you muſt bear the

burden on bended knee. ¶Then also muſt you always wear upon the middle finger of your left hand* the Ring—whoſe form and figure ſhould thereon be engraved, and it duly conſecrated.

II, ¶3.

NOte that always in all aſpects of your operations that before [commencing] there muſt exiſt a different and exceeding angency of purity both in theſe veſtments, your appearance, and even an exceeding ſplendidneſs in the agreed upon place: for if the leaſt foulneſs be preſent in your veſtments, body, or conſcience, without doubt the Spirits will account you unworthy of this high exerciſe; wherefore do as this chapter doth inſtruct you carefully, and after ſo preparing yourſelf, aſk confeſſion on theſe operations, and devoutly pray.

IT is of the higheſt importance to be free of any profane contact when you enter into the Circle, and that with true deſire and devotion you follow theſe dictates, and have Maſs ſaid, and thereafter† waſh your face in clean water & make ſuffumigations of laurel leaves & other ſweet ſmells... & enter your Circle in the Hour of Venus§ and begin your dedication in the firſt part of her hour, and for a half hour thereafter, thus. Conjure in May [the fourteenth of May is the Feaſt of St. Cyprian] ſo as to [be within] Holy and not impure hours; and enter into

your bath in the ſame demure manner: write in hard labour [i. e., in copying this book], ſtudy, and with dillegence expell all ſortz of putridneß from you. And [being] ſo purified, for a hall hour ſay the oration. The ſtraw of your pallet muſt be freſh, and your bread newly baked, which food will thereafter aſcend; and before commencing the conjuracions remain faſting at leaſt after finiſhing the reading; and when you partake, eat ſcarce, no meat, but bread & water clean & ſweet; becauſe fleſh before theſe operations is not partaken. However you may partake of fine wine and ſweet bread, and of fiſh; preſerve even your ſtomach from impurity during theſe operations thus far, leſt ſtrong and fearfull viſions be impoſed upon you for the delight of the Spiritz to overcome you, ſo that you are not able to accompliſh any thing. Inſofar as ſuch perils are very much true and real, it is meet that after theſe operations you ſhould light a candle for three hours to guard and vehemently calm that place where[-in] you eſſeyed them.* If at night, ſuch is cuſtomary; if as before in the day, it is cuſtomary to obſerve the aſpect of the Sun.

You ſhall enter into abſtinence from your paſſions and hunger, during the time you wiſh to employ theſe conjurations, elſewiſe the ſtrong ſway of the nocturnal forces will thereafter manifeſt, and will ſomehow ſupercede the virtue of theſe bindings

and conjurations. And ſo before [work at] night do not eat any thing, as alſo before [work by] day contain all carnal deſire; always abſtain before your operations, and of all things ſhun impure communication by acts of copulation, as likewiſe all boiſtrous and bibulous companionſhip, but firſt and foremoſt take care leſt ſome ſtirring [undo your efforts]. But ſhould you conceal from your prieſt and fellows your copulations and not confeß ſolumnly, without ample doubt you will gain little of your purpoſes.

II, ¶4.

BEfore beginning accordingly as ſet forth herein, it is neceſſary with reſpect to theſe operations to ſeclude ['dis-poſition'] yourſelf in a certain ſecret place, as like a field which is abſent of rugged ground, or ſome fortification wherein theſe ſeveral operations may be conducted in all due ſafety. Have faſhioned therefore a ſecret Vault, bright, and clean, and ſquare in whoſe quadrangle there muſt be placed windows five cubits ſquare in conformation or perhaps a ſcant more. And theſe ſhall be ſituated in the Vault thus: one window you ſhall place towards the Eaſt, and one window you ſhall place towards the Weſt; one window you ſhall place towards the South, and one window you ſhall place in the North. You ſhall form the Vault about twenty feet to a ſide in width or leß, and in height it ſhould

be about twenty feet or more; and the roof thereof ſhould be ſquare, and riſe croſſwiſe height-by-centre another four feet or ſo.* Set this building upon ſtraight and level ground, and in a place ſerene, and far from the ordinary dealings of men.

WHen you enter therein, deſcribe a ſuitable Circle with chalk whoſe form is correct to the work; and write out in faith the letters and names of the Angels or Spirits, and the Holy Saints with a good underſtanding of your undertaking.

UNder one window ſhould be placed wine, and ſtraw in good quantity which is freſh and new and ſweetly ſpiced oils for annointment of the body, and even an offering of bread newly baked, as if you were expecting an entourage of honoured perſons, as in diverſe experiments hereafter is weighed carefully.

YOu ſhall arrange the place as if all were uſual; and you ſhould trace the Circle with the Sword or Sceptre in the place you do your work, and pauſe ſo and conſider; for it muſt be ten foot acroſs or more

IN theſe diverſe operations it alſo is required that you have an altar-table of laurel wood freſh cut and reſinous, a finger-linnen new and white which has been waſhed in clean ſweet roſewater, and three new knives with white hilts, deſtined for ſuch

purpoſes. On this occaſion bleſs and ſanctify moſt certainly the book, the vault, the table, the finger-linnen, and the knives, and every other thing which is within the vault; then they are fit for the work you conduct and without doubt with them you will have what you ſeek.

II, ¶5.

IN diverſe operations you muſt uſe diverſe Circles, but three forms of Circles ſit, for with additions they ſuffer for all work as you ſhall well perceive. ¶Note that as regards the binding of Spiritz of the Air, and of Fire, you ſhould chooſe one Circle with diverſe additions to the Names where ſuch are required, and with that Circle, and the proper Characters, you may proceed in your operations thereafter as before-ſaid. But when conſidering Spiritz of Water in this work, they muſt be bound in a Circle with their correſpondences; and in the centre muſt be placed a phial filled with rainwater, or elſe water from a ſpring. And many bindings of ſuch are done near running ſtreams, as hath been ſhown before*, but in the phial is the greateſt virtue of [i. e., with reſpect to] this conſtriction.

BEfore dealing with the Spiritz, conſider theſe many Circles; which is appropriate in theſe bindings, and diſcover how all Circles ſuffice

in their place. Note that Circles uſed for Spiritz of Water or Earth ſhould never be greater than fifteen feet in diameter, while the croſſes going forth ſhould not exceed two foot out therefrom, of three at the utmoſt. Nevertheleß go forth, and purge the place with bleſſed Holy Water, and do ſo for nine days.

II, ¶6.

SUrround yourſelf with a curved line deſcribed in chalk, and a ſecond one foot apart ſo curved. Wherein which place deſcribed in chalk under the proper ſigns and auſpices, and with all you require; Sceptre, Altar, &c., in that part ſhall the Prieſt offer at the proper time threemaſſes in honour of the Saintz, of the which muſt be one of St. Cyprian as aforeſaid in the chapter concerned with the inſtrumentz. Keep faſt to the very word of theſe ſecret tables, and true, nor overwhelm them with ſuperfices but hide them well. And above, below and on all ſides incenſe theſe inſtrumentz with Frankincenſe as ſhall be explained. ¶Thereafter ſprinkle and incenſe them, and being at peace with God, repeat the following oration.

¶Conſecration:—

LOrd Jeſus Chriſt, deliver me from evil and have mercy upon me; by Thy ineffable purity and clemency in this hour take heed of me by my invocations. Holy and Indiviſible Proof; Father

✠ Son ✠ and Holy Spirit therefore accept and be pleaſed by theſe orations and theſe words of mine by the invocation of theſe Your Holy Names; with rapture and ſincerity I implore Thee, permit me nonetheleß, though unworthy, to truſt in Thee, and depend upon Thee, I prithee in full awe and devotion; prevail upon me being Thy creature; inſpire my heart, [raiſe sceptre aloft] and by the ineffable and incomprehenſible Father, Bleß ✠ Sanctify ✠ and Conſecrate ✠ [theſe objects: sceptre, &c.], and by theſe, Thy Holy Names:

HOly Jeſus Chriſt, Alpha and Omega, Hely, Helion, Elohi, Theon, Stimulaton, Oppreſares, Tetragrammaton, Aetiaram, Eregion, Viſion, Oriſton, Eyrynes, Meſſiah, Sother, Emanuel, Sabaoth [Tzabaoth], Adonai, and by all your Holy Names which no man is permitted to ſpeak, and by all the virtue of this place, and by Thy virtue and power, Thou who art Divine and not Created, Conſecrate ✠ Bleß ✠ and Confirm ✠ and by the virtue and power of your precious Body and Blood as ſuch virtue deſtined to be acquired and kept, and truly without any falſehood ſoever, give ſtrength and efficacy to this Circle compoſed of nought but Thee, and make it an admirable defence for both body and ſoul in theſe operations againſt all evil and falſehood; all things viſible and inviſible; and all malignacies; purify and

ſanctify it with your virtue that it may be found perfect, in whoſe excellence it be faſhioned, Our Lord Jeſus Chriſt who reigneth in Heaven, to whom be all honour and glory forever and ever. Amen.

OBſerve the rules in making your Circle, which ought not to exceed fifteen feet in diameter; the manner of which deſcription has been thus explained. ¶Theſe Circles deſcribed in the name of the Father omnipotent, who by a ſingle word created all; thereafter describe all circles as is ſeemly. Some circles ſhall be deſcribed in the name of the Son of God alone-begotten who was made man, who ſhed his precious blood for our ſins; thereafter deſcribe all circles as is ſeemly. Some circles ſhall be described in the name of God the Paraclete* whoſe ſacred heart was preſent within the Apoſtles and the Prophets. And theſe ſhould be henceforward be obſerved [in reference to the names [??] of] God. And after you have written theſe Names in the firſt [or principal] Circle, deſcribe the ſigils of the Angels, the hours, days, and characters as is ſeemly.

INaſmuch as is formoſt in this work, you muſt call the Spirits to appear through Jeſus Chriſt, by Adonai, and by Jebedias [ſic. ?]; and by all that which appertains to the experiment. And in the ſecond degree of the Circle† write the Names and Characters appropriate to the operation, and eſpecially

these: יהוה without which characters nought of your constraints of the Spirits will avail anything. ¶Beyond the Circle as is fit describe Pentagrams, Hexagrams, or Octograms as beforesaid, the shape being that most suited to the work. In all Circles you must be fervent in order, and sprinkle the circle accordingly, purifying it also with incenses in circumambulation as is seemly.

¶Conjuration:—

AGla, the veritable Light, Way, Life; Revealer, have mercy upon me. At this present time grant me courage and patience, and assist me in consecrating this Circle through your great mercy, by the beauty and bounty of these fumigations, and by the Holy sacrifice of Our Lord Jesus Christ, through the endless virtue of the Virgin Mary, Thomas, Jacob, Phillip, Bartholomew, Simon, and Thaddeus; by Gregory, Lawrence, Dionisis, Christopher, Eustachius, Blastius, Egidius[?], Katherine, Margaret, Cyprian, and all your Saints grant us your favour by consecrating this Circle; send the Spirits* to appear before us, without their deceits, but through your ineffable Presence let us behold only Truth from the beginning, and let our desires be fulfilled, through Thee, who Art the Creator and Saviour of All in One. Amen.

¶Conſecration of the Circles:—

IN the Name of Our Lord, Jeſus Chriſt; Father ✠ Son ✠ and Holy Spirit ✠ Inſeperable Unity, I humbly entreat and conjure [Thy?] eternal protection and defence both for my Soul and Body now at the preſent time, and forever, through the virtue of Thy Holy Crucifixion and Paſſion; I beſeech Thee, Lord Jeſus Chriſt, Son of God made fleſh, through the virtue, conſent, and interceſſion of the Holy Virgin Mary, Thy Mother, and by all Thy Saintz and Apoſtles; ſo far have I ſtrayed from Thee, yet by Thy infinite Mercy, ſhow me the wonders of all the Spiritz howſoever often I deſire, by Thy Holineß and Virtue, and by Thy Sacred Name compell theſe Spiritz here before our Circle in anſwer to our Conjurations, from all partz of the World ſo-agreeable to willingly perfect and compleate from nothing my deſires without deceit but with greater obedience and by Thy help and the Virtue of theſe conſtraintz let them complete my demands, through Chriſt Our Lord. Amen.

IN the Name of the Holy Father Omnipotent, eternal God, creator of Heaven and Earth and all the elementz, Thy complete maſeſty I implore and beſeech Thee to grant me Thy favour; bleß ✠ conſecrate ✠ and ſanctify ✠ this Circle, made with my hand, juſt as Thou didſt bleß

and dignify the altar of Noah after granting him the Vision of the Deluge, by Thy Sacred Word [the Christ], in the Name of the Father Omnipotent, the Foundation of the World, who Liveth and Reigneth in all the Ages. Amen.

IN the Name of the Universal Architect and Great Foundation-Stone, Admirable Author, I adore Thee and make offerings to Thee, and appeal to Thee here in this Circle, that you intercede for me against the Spirits which I call upon, and compell to respect its composition thus formed and annointed on this day of sanctification. Pour down Thy blessings and inceive this consecration even as Thou art of one substance with the Father and yet a blessed Trinity; let it be found agreeable and acceptable to Thee, through the invocation of Thy Holy Name. I beseech Thee to Consecrate this place and with great propitiousness especially protect us by your Presence against visits from phantasms; enlighten and sanctify ✠ bless and assist ✠ and allow our habitation to perpetuate, O Thou who livest and reignest unto the Ages. Amen.

LOrd Holy Father, Mercy of whom there is neither beginning nor end, pay heed, I prithee unto my prayers, and see fit in thy bounty to sanctify my desires; Holy Spirit Who Art God, wonderful and immortal, whose Majesty and Grace

are without limit, I beſeech Thee to beſtow Thy bleſſings upon this Circle, and intercede for us herein, and make it Holy; even as that place where Jacob beheld the Angels aſcending and deſcending from Heaven as in a viſion of ſleep, through Chriſt Our Lord. Amen.

GOd who reigneth in all places, hear Thou this conſecration, and grant that this our Circle may remain invioble through thy Majeſty. O Lord Holy Father Omnipotent, Eternal God I humbly implore Thee, inaſmuch as this Circle, being conſtructed for the invocation of Spiritz is worthy, that Thou bleß ✠ ſanctify ✠ and conſecrate ✠ it with ſuch ſingular honour [virtue?]. We, though unworthy, invoke Thy moſt Holy Name [Tetragrammaton]; ſee fit to conſecrate it, in Thy Divine Viſion, Thy Piety, and Infinite Power, bleß it that whoſoever enters herein will enter under Thy protection and care, and will be freed from the fetters of their iniquities, and that our petitions ſhall be complied with to effect, O Thou Moſt High Who Liveſt and Reigneſt forever and ever. Amen.

BEnd down, O Lord our God, Thy Holy Spirit above our Circle, who with Her Ineffable Virtue may ſanctify ✠ and be preſent in our Heartz, dilligently fortifying us with Her Strength, through Chriſt our Lord. Amen.

Mighty and Everlaſting God in whoſe honour this Circle is conſecrated in Thy Name, Heavenly Virtue, Holy Bleſſings, and all things in Thy Commandments, and in my calls give me Thy Help that I may declare Thy Name, Thy Holineſs, and Thy Virtue, and thus obtain effect in my work, through Chriſt our Lord. Amen.

Od Who Art the Author of the whole Univerſe, whoſe Multitudes extend above the heights of Heaven, and whoſe faſtneſs remaineth even as the foundations of the Earth; and Thy Bride whoſe Mercy paſſeth not over our ſincere repentence*; Who haſt given a place in the Firmament of Heaven for the Sun ✠ and the Moon ✠ and the Stars ✠ and who by thine infinite Wiſdom haſt made man in thine own image; Who counſeled Adam and Eve to obſerve Thy mandate, and care for Paradiſe, and who when they diſobeyed didſt caſt them out thereof; Who covered the whole world with the Flood; whom Abraham did ſee at the Holy City, under the guiſe of three perſons† and gave aid unto; who allowed Lot to eſcape from the judgement paſſed upon the cities of Sodom and Gomorrah; who Moſes beheld, covered in flames of fire in the midſt of a buſh, and didſt ſpeak with, who delivered his people out of captivity and returned them to the Promiſed Land, and who cauſed a path to appear in the midſt of the

Red Sea, all through Thy might and virtue; from whom Moſes received the Law on Mt. Sinai; who cauſed water to pour forth from a ſtone in the midſt of the deſert; who delivered Daniel from the Lion and the Arena; who the three children, Shadnoch, Miſach, and Abednego ſang of, and were delivered from the might of the fiery furnace; who Suſannah had faith in, and was freed from the hands of the infidels; who Jonah the prophet called upon and was freed from the belly of the whale; through theſe and other miracles which Thou haſt ſeen fit to manifeſt, I beseech Thee to hear, and be propitious unto my orations, through Jeſus Chriſt's sake, who is Thy only begotten Son, Our Lord.

IN complete devotion of my heart, and with mildneß and humility; and by the virtue and power of this Circle by the efficacy of which let me be preſerved of body and ſoul, gather the Spiritß from whitherſoever partß of the world they may be, and place Thy firm protection on me againſt all the aſſaultß, falſehoods, and deceitß of the Demons through Thy omnipotence and virtue, by Thy Holy Incarnation, Nativity, Circumciſion, Baptiſm, Privation, Temptation, and Tranſfiguration; by the virtue of Thy glorious Death and Paſſion, Thy Scourging, Trial and Crucifixion and precious Death; through the virtue furthermore of Thy deſcent into the fires of Hell,

by Thy ſpoilation of the Inferno and the liberation of the damned, by Thy glorious Reſſurection from death and admirable aſcent into Heaven, and through the virtue of the Seven Orders of Holy Angels, and Thy Apoſtles; and by the tremendous Day of Judgement, and by Thy Ineffable Names by which all things are preſerved: Tetragrammaton, Shemhamphoraſh, Agla, Sabaoth, Adonai, El, Eloi, On, Jeſus Chriſt. Reſide in this Circle, Bleß ✠ Conſecrate ✠ and Approve ✠ through Our Lord Jeſus Chriſt, who liveth and reigneth forever, and goverueth by the virtue of God the Holy Spirit, forever conjoined as One through all things unto the Ages of the Ages. Amen.

Diſcover* Thou ✠ God the Father ✠
Bleß Thou ✠ God the Son ✠
Sanctify Thou ✠ God the Holy Spirit ✠

HOly Mary, Mother of Our Lord Jeſus Chriſt, bleß ✠ and ſanctify in all things and places Thou doſt occupy and with Thy great Mercy aid me to obtain that as I ſhould deſire ✠ bleß ye all you Apoſtles, bleß ye all you martyrs and confeſſors, bleß ye ✠ all virgins and in all earthly ſafety and with all the virtues of Heaven, Holy and Everlaſting God bleß thee ✠ and in all Sciences, and by the Confirmation of all Holy Angels and Archangels, Thrones, Dominations, Principalities, Virtues, Powers, through Cherubim and Seraphim and from Thy

Great Authority bleß ✠ and Thou Lord Jeſus Chriſt have Mercy upon me, Bleß ✠ Protect ✠ and Sanctify this Circle as is apt and fitting, and through all the power of theſe our invocations, ſummonings, conſtraintz, and bindings of all the Spiritz theſe deſires: [—petition—] and place Thy good Salvation and protect me with a ſtout and true defenſe and eſpecially the tuition of my body and ſoul, through Thee, Jeſus Chriſt, the Saviour of the World, the King of Glory who in Truth and in Victory with the Holy Spirit liveth and reigneth as One God through Immortality Forever and Ever. Amen.

¶The Bleſſing of the 'Sphere' or Chamber:

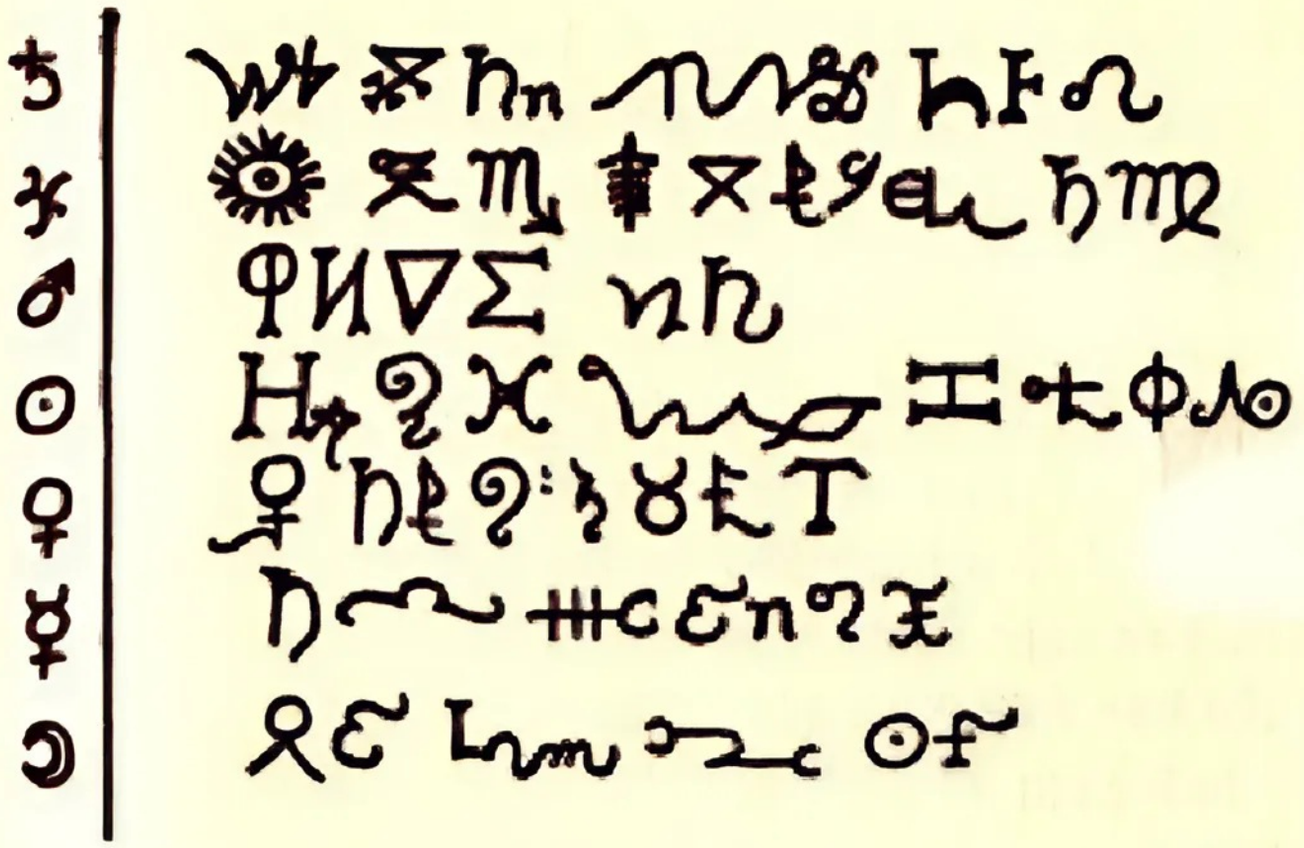
I Exorciſe thee, O creature of God, thou Chamber, that all inimicable phantaſms fly out from thee, by God the Living ✠ by God the True ✠ and by God the Holy ✠ I exorciſe thee in the Name of God the Father omnipotent ✠ and in the Name of the Son ✠ in all theſe operations of cleanſing of the Soul and Body, Pour forth and let deſcend the Holy Spirit, that the multitude of phantaſms may depart, eſpecially thoſe of the machinations of the Devil, and every ſuch Spirit unearthly I adjure, through Him who ſhall come to Judge the quick and the dead by fire. Amen.

¶The Oration to follow:

GOd, the Unconquerable Virtue and Author, and Indiviſible Ruler, and ever-magnificent Victor againſt the minions of evil, whoſe Great Strength holds back the Adverſe Dominations, who looks down upon and condemns with ſeverity the fallen and pertinacious ſpiritz, who quelleth hoſtility by Thy tremendous power, Repell thee the terrible illuſions of phantaſm and heed my prayer and petition as of this worthy Circle approve in your Piety, Goodneſs and Wiſdom that it may acquire Holineſs as whereſoever it be required, through the invocation of Thy Holy Name repell all the infeſtations, and terrors of the impure ſpiritz and the temptations and ſeductive illuſions of the poiſonous Serpent, and manifeſt Thy Holy Spirit to us, and have mercy upon us, and appear when we attempt to diſpell them, O Thou who liveth and reigneth God of All forever and ever. Amen.

¶Then incenſe the place as deſcribed in the previous chapters, and write theſe Seven Holy Names of God in ſeven ſtations of the Circle: Iah ✢ Lealge* ✢ Vehe* ✢ Agla ✢ Charon ✢ Libares ✢ Poimander ✢ and juxtapoſe them within the Circle towards the Seven Partz of the world and with the operations of conſtraint aboliſh the preſence of evil Spiritz, ſeeing as in theſe operations you are therefore protected.

THe Pentacle of Solomon itſelf ſhould extend upon the face of the Circle about two feet beyond, and the diameter of the Circle ſhould not exceed ſeventeen feet. The Characters conſidered true and pertinent ſhould be ſhown in their places. Conſider well the Principal Characters are these: יהוה which ſhould be placed in all Circles and in all ſuch Lamens, becauſe without them, all conjurations of the Spirits will fail, and no Spirit will anſwer truth, but falſehood. All theſe Characters are letters of Hebrew, and are of the Name Tetragrammaton, which were placed in the phylacteries of the forehead of the High Prieſt in gold leaf, as in the Old Law, and were alſo placed in Jeruſalem and in Alexandria the Great, which place I beheld with weeping eyes, my hands raiſed up devoutly to Heaven, even as do the Saracens look towards Judea. ¶These are furthermore the characters of the Planets: Saturn, Jupiter, Mars, Sol, Venus, Mercury and Luna: ¶All of which characters ſerve in their hours. And all muſt be made in Lead, Tin, Silver, or Copper, but the Characters of Venus muſt be made of Copper alone; and you muſt always hold theſe Characters in your right hand, and if your experiment is made in the hour of Jupiter, uſe his Characters, and ſo on. And care not if your experiment continues into the



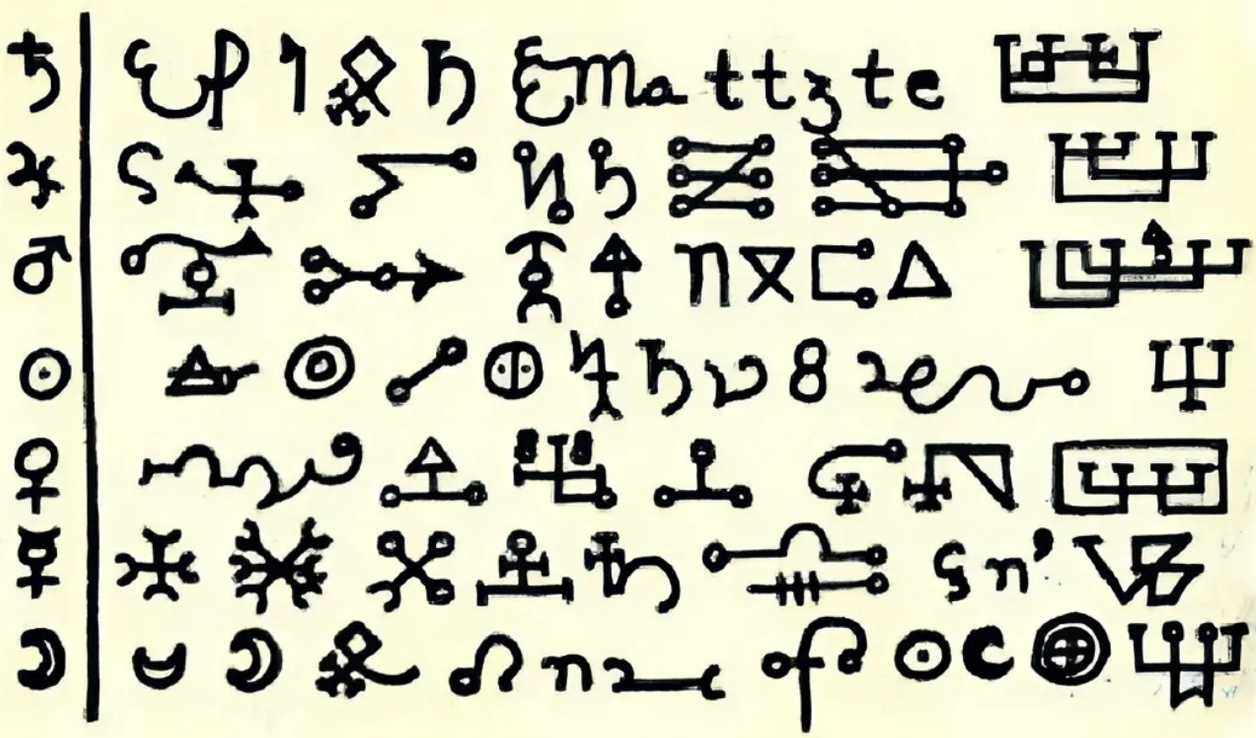
ſecond hour, ſeeing that theſe operations take their dominion from their beginnings. If you work in the hour of Mars then your experiment muſt relate to Mars; and you ſhall ignore all other hours beſides in your experiments ſave that hour which relates to the Planet in which you do work. And therefore in all theſe conſiderations of work all muſt be done before you ſolicit the Spirits.

III, 12.

YOu ſhould alſo note that you may not work at all times in this Art, but only when it is ſagacious to do ſo. You will heed the Moon, her lunations; that ſhe be increaſing in light and augmented with good aſpects; and everything in

these days thereof: 2nd, 4th, 6th, 8th, 10th, 12th &14th, & no more in that Moon; & do many things in this Moon continuously, and with good conjunctions near approaching. You must hold fast to this consideration untill the next Moon, else this experiment will not avail anything.

MOst experimentz do begin in good Signs, as in the Sun if he be well-aspected, and in the hour ruleth a good Planet it is better, and most effectual in this Art. If you work for Love, work in the day and hour of Venus; if for honour, in the day and hour of Jupiter, and all the hours are of a like operation. But if you work for war or to do evil you may only work in Mars, his day and hour; and it were better that you work not at all.

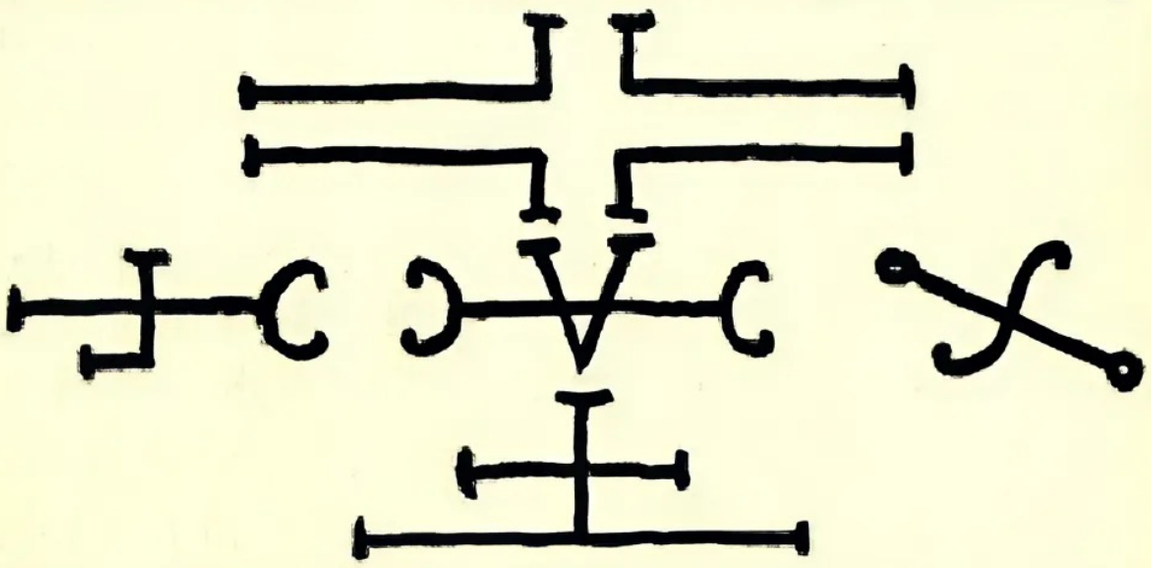


OUr Hours and alſo our Calls are the agency of a True Science; a Conjunction of the Sun and Moon are to be preferred to the leſſer computations of the Church, for in all things is the Moon of foremoſt importance in conjunctions for the fortification of Circles. The Moon ſhould be in the third or fourth quarter, on that account conſider, and call the ſpiritz to obey your requeſts, with the diſcloſure of treaſures, ſciences, and our deſires. ¶Fear the Immortal One, and ſay your prayers and orations, and make a great oblation, faſting as aforeſaid, and obſerve all the rules and regulations herein ſet down. ¶And take heed well that you know the True Conjuration of the ſame, and the means by which it may be with three or four ſo rendered.* ¶Therefore take great heed of the name and planet, that you work wiſely in this ſecret, for it ſhoweth ſecretz and wiſdom. If you truly obſerve the rites and keep theſe orders without doubt you ſhall not fail of your deſires.

IIJ, ¶3.

THeſe words [alone] may ſuffer for the diſpoſition and working, and the knowledge of the place and times, and of the Characters and planetz. And forthwith be faithful and give God the praiſe . . . ſaying your [prayers] with ſolemnity from [your] heart. And make a great oblation, faſting for at leaſt three days as aforeſaid, and

the characters muſt be made at this time, and bathe yourſelf as directed, and ſweet-cloathed in [linnen] veſtmentz. Then have a girdle of Buckſkin, and write about it theſe letters: A. L. P. H. A. &. O. M. E, G. A.* & on the other ſide the Great Name of God. And upon your breaſt you muſt have this figure drawn in Virgin Parchment, & hang it on your breaſt on your white veſture:†



& if you have fellows you muſt have them provided for after the ſame manner.

ALſo the Maſter muſt have a Knife with a White Hilt on which muſt be worked A. L. P. H. A.§ & with the ſame Knife** make a Circle on the ground as followeth, & in the ſame manner & form, in an even & clear ſpace.

BEfore you enter into your Circle, you muſt with ſuffumigations cenſe yourſelf, as with Olibanum and Lygn Aloes and repeat Pſalm XLVIIJ*† with great devotion, as well as

other devout prayers of penitence. Upon your right arm you must have a band of Virgin Parchment with these figures:—

& likewise on your left arm a band with these figures:

Then in the Name of God, enter thy Circle & adjure the Spirit* with the conjuration following, & fear not, for they will work many delusions to affright thee, but be of good comfort, & adjure them more fervently: for they must needs obey thee— & let your work goeth forward, & doubt not but by the mercy of God you shall effect that which you desire.

IIJ, C4.

Then must you have a Sword, clear & bright, & with . . . & a ring of copper, & in the same written these words: . . . & you must have the Planets & their characters [upon them], & on the D[ay & Hour of Venus will you commence your work in the which you shall] have from the Spirit certain answers for what[soever you may ask of them, & rest certain that

they ſhall] give you perfect anſwers.* ¶Then muſt you have a Sceptre conſecrated, of copper in the which may be graven the Great Name of God.† All theſe things muſt be conſecrated . . . & faſhion the Sword after this manner:—

THe Prieſt you call to aſſiſt, being adorned with the ornament of a Prieſt, but chiefly his robes, muſt be faſting & newly come from Maſs, being Pure & Clean; & while ſtanding he muſt hold the ſword betwixt his hands, ſo that the pommel of the Sword be againſt the point§ upright, & holding it but lightly lifting up his right hand he ſhall ſay:—

I Conjure thee, O Sword & I adjure & bind thee by the virtue of God the Father Omnipotent, by the virtue of Jeſus Chriſt his Son our Lord, & by the Holy Spirit, & by all things made in Heaven & Earth, & by the perpetual virginity of Holy Mary, the bleſſed Mother of our Lord, & by the chaſtity of John the Baptiſt, & by the dreadfull Day of Doom, that thou be unto me a Sword conſecrate, that thou mayeſt be a bond & a help againſt all powers of Air, Water, Fire, & Earth ſuch that whenſoever this ſervant of God** ſhall caſt or ſhow thee, all Spirits may be made aſtonied, until they have been obedient unto him, & do whatſoever he commandeth them. ¶I conjure thee, Sword, by the

brightneß & virtue of the Kerubim** which with his ſword [ ] drove Adam out of paradiſe for his perverſity & impiety; & by the Sword of Solomon which is uſed in the invocation & calling of Spirits, & by Longingus' Sword,*† that thou become bleſſed & conſecrated, & that our Lord Jeſus Chriſt bleß & dignify thee ✠ & ſanctify thee ✠ that againſt the gainſaying of all falſe Spirits thou mayeſt ſafely overcome, by the virtue of the Lord God Omnipotent which ſhall come to judge the quick & the dead, World without End. Amen.

¶Then the Prieſt ſhall make the ſign of the croß ✠ upon the Sword with the Chriſm & on bended knee he ſhall kiß the croß of the Sword.* After he ſhall lift up himſelf & take the Sword in his right hand, & ſay;— 'Strengthen us, Lord God &c.' the whole of that Pſalm,† & he§ ſhall put the croſſ-ſeigning of the Sword upon the bare head of the Maſter & ſhall ſay;—

GO thee, my ſon by the virtue of the body & blood of our Lord, Jeſus Chriſt, I give the power of this Sword, being Holy to touch, to hold, & to lift up. And as thou wouldſt govern it in all thy works, that sa the living Lord didſt deſcend into this world out of paradiſe, ſo by the virtue of this ſword all Spiritz will do Thy will & grant that they may tremble & be obedient to thoſe that hold

this, O Lord which liveſt & reigneſt One God, World without End. Amen.

CONfeß & counſel both together, & kiß each other, & wrap the haft of the Sword in clean cloth, & give it to the Maſter to kiß, & being taken in the right hand of the Maſter & being ſigned with the ſign of the Croß & other Holy deſigns, let it be kept aſide for four hours wrapped in the ſtole of the Prieſt. ¶Then in the third hour begin to exorciſe the Ring of Copper—but firſt, let the Prieſt take the ſtole that the Sword was wrapped in, & hang the Sword up by the point, & keep it very clean, that the duſt mark it not.

IIJ, ¶5.

THe Ring's conſecration muſt be in the hour of Jupiter, & in the hour following [which is of Venus]; then ſhall be graven in the Ring the Great Name of God Tetragrammaton in Hebrew letters as before: & ſo engrave theſe letters that in their midſt be a croß, & all be on the further ſide of the Ring. Then after, have this Ring of fine Gold marked as well, [i.e. gilded,] & give this to the Prieſt. This ſhall he wrap in his ſtole. When all is then prepared, begin the Conjuration:

I Conjure Thee, O Creature of God, thou Ring which ſometime waſt of Solomon bleſſed; I bleß thee, & be thou ſo bleſſed. ¶I

beſeech of thee, thou Son of God, Jeſus Chriſt, that thy form & figure & this work which I do by thy enterpriſe may touch this Ring, that Lord as thy Holy Ring was bourne before the Ark of God, ſo do thou make this Ring to make well known unto me the knowledge of All Spirits, & that this conſecration & conjuration which we aloud offer & by the virtue of this Ring the power of the wicked ſpirit ſhall be repreſſed, & their ſtrength, might, & power be compaſſed together, that they be compelled to anſwer truly to all queſtions that they knoweſt without deluſions, telling me the truth only of whatſoever is in their ſecret knowledge, that they will make it moſt clear & manifeſt unto us. Let it be done by the ſame Lord, Jeſus Chriſt which with God alone liveth & reigneth in great & mighty majeſty. Amen.

I Conjure thee, thou creature of God, in whoſe form above the clear Celeſtial orb all ſcience is aſſigned, & by all the ſigns of Heaven, by the Name & Order of the Angels. by all the climes of the world, & by the Great Name of God Tetragrammaton that is graven in thee by the Judgement & Power of Jeſus Chriſt.

After this, his beginning . . . that what Spirit ſoever ſhall be ſhown unto me, that . . . he ſhall be in great dread & fear, until he have . . . Great Name graven in this Ring, ſtraight he

ſhall obey . . . importance, to get honour, charge, . . . tell you untruth, but to ſhow & manifeſt & anſwer all he hath heard & known . . . but that I have power which . . . Holy . . . in my works that ſtraight away all ſpiritz . . . & conſecrated that truſteth in thee our aid, O Lord almighty . . . which ſhall come in the hour that all . . . obey & be subject unto him, by the bleſſed sacrament . . . that our Lord which liveſt & reigneſt World without End. Amen.

THen ſhall the Prieſt ſprinkle the Ring with Holy Water, & . . . he ſhall annoint the Ring with pure balſam & [crocus. . ?] . . . & on the middle finger of the left hand of the Maſter the Prieſt ſhall place the Ring; but when the Maſter receiveth it, he ſhall do ſo reverently, on both his knees.

IIJ. C6.

IN the ſame manner is the conſecration of the plate of Copper or Tin in which muſt be graven the Great Name of God that is in the Ring. The plate muſt be the length of three inches at every quarter, & let the thickneſs be according to your diſcretion, ſo that it doth not eaſily bend; & like the Ring it muſt be gilded.*

CThen as in the conſecration of the Ring do likewiſe to the plate of Copper; & in the ſame conjuration beforeſaid, where you ſay: 'as of the Ring bourne

before the Ark of God, &c.,' here ſhall you name 'The plate where God did name the Ring' & you ſhall add, 'like as the Golden Plate in the forehead of the High Prieſt' & guardedly dignified, ſo ſhalt thou have this plate in thy invocation & conjuration of the ſpiritz & their ſecretz, & being worthily dignified & conſecrated, the Moſt High & watchful God almighty ſhall by the virtue of the ſame plate, & by the Majeſty of the Great God have power to puſh down the power of the wicked ſpiritz. Amen. ¶After this oriſon is ended, the Prieſt ſhall annoint the Plate with ſweet balſams & give it to him [the Maſter] in the work, being wrapped in a clean cloth & a ſweet perfume in it, & he muſt receive it reverently on both his knees.

IIJ, ¶7.

HEre followeth the Conſecration or bleſſing of the Sceptre, which muſt be made of Bay Laurel wood, & faſhioned like unto the Sceptre or mace of the council of a city. Let it be ſo broad & ſo thick as you may deem fit, with a nail to hold the plate aforeſaid, & in the midſt of the Sceptre there muſt be a hold* & all muſt be gilded. And the Prieſt ſhall wrap his ſtole about the Sceptre & he ſhall takeſt & raiſe it on high ſaying:—

I Conjure thee O creature of God, thou regal Sceptre, dignified by the power of God & his virtue immeaſureable, by the pure wiſdom

of Solomon, which once uſed thee in his regal kingdom, & in the binding & conſtraining of Spiritz, by the terrible day of Judgement, & by the virtue & power of all the Angels that keep the ſpiritz in ſubjection. I adjure you, when I work in this Art, that you be obedient to my conſecrations, conjurations, & ſtraight bindings, & againſt the malignations of any ſpirit whatſoever, & that it remain & keep the ſame virtue for which it was ordained & made by Solomon, & as to whenſoever the worthy Sceptre of the Aſſyrians by his power & clemency did demonſtrate love & friendſhip, ſo in friendſhip I proffer to the ſpiritz this Sceptre, to preſs thee deſcend, & conſtrain thee to obedience by Jeſus Chriſt which with God the Father & the Holy Spirit liveth & reigneth ever one God, World without End. Amen.

WHich done, annoint all of the Sceptre with Balſam. Let it be of one cubit in length, no more, which done & finiſhed give willingly to the worker* the Sceptre & with worthy devotion, let him kiſs the Ring at the reception thereof; & after, take it in his left hand, & let him lay it where he will, in a clean place, until the time be that he would work therewith. ¶So have I ſecretly revealed to you that without which it is impoſſible to work effectually in the Art of Nirgromancy. All this muſt be done in one day—that is on a Friday

—both Sword, Ring, Plate, & Sceptre. ¶And ſo may you do anything whatſoever you will, obſerving the times, ſeaſons, & hours, as well as others order as aforeſaid.

NOw it reſteth to ſay ſomething of the conjurations, ſay in accord &c., & the firſt of theſe —whoſe Art never faileth—but firſt take care that the aforeſaid conjurations be made on a Friday; of the Sword, Plate, Ring, & Sceptre, let them be made in the month of September . . . the next Friday after the Conjuration of the Sword & other inſtrumentz, with the moon increaſing . . . after your Balſam, which muſt be made when the Sun Is in Aries, that is, in March, which then made in a great quantity you may keep always & need not more . . . in a font which was deſtined for the purpoſe.

Tractate Four, ¶1.

FIrſt ſhall you retire to thy chamber, being prepared as aforeſaid, & . . . accordingly, upon a Wedeneſday, & you ſhall begin in the hour of Mercury, which is at the riſing of the Sun. If it be a clear day, it is all the better, but if it is dark do not ſtay in his hour at afternoon. If then it be that . . . look in the nighttime ſoever he be, when it is clear, in the hour . . . & thou ſhalt make a Circle of chalk, that it may well be diſtinguiſh-

of Solomon, which once uſed thee in his regal kingdom, & in the binding & conſtraining of Spiritz, by the terrible day of Judgement, & by the virtue & power of all the Angels that keep the ſpiritz in ſubjection. I adjure you, when I work in this Art, that you be obedient to my conſecrations, conjurations, & ſtraight bindings, & againſt the malignations of any ſpirit whatſoever, & that it remain & keep the ſame virtue for which it was ordained & made by Solomon, & as to whenſoever the worthy Sceptre of the Aſſyrians by his power & clemency did demonſtrate love & friendſhip, ſo in friendſhip I proffer to the ſpiritz this Sceptre, to preſs thee deſcend, & conſtrain thee to obedience by Jeſus Chriſt which with God the Father & the Holy Spirit liveth & reigneth ever one God, World without End. Amen.

Which done, annoint all of the Sceptre with Balſam. Let it be of one cubit in length, no more, which done & finiſhed give willingly to the worker* the Sceptre & with worthy devotion, let him kiſs the Ring at the reception thereof; & after, take it in his left hand, & let him lay it where he will, in a clean place, until the time be that he would work therewith. So have I ſecretly revealed to you that without which it is impoſſible to work effectually in the Art of Nirgromancy. All this muſt be done in one day—that is on a Friday

—both Sword, Ring, Plate, & Sceptre. ¶And ſo may you do anything whatſoever you will, obſerving the times, ſeaſons, & hours, as well as others order as aforeſaid.

NOw it reſteth to ſay ſomething of the conjurations, ſay in accord &c., & the firſt of theſe —whoſe Art never faileth—but firſt take care that the aforeſaid conjurations be made on a Friday; of the Sword, Plate, Ring, & Sceptre, let them be made in the month of September . . . the next Friday after the Conjuration of the Sword & other inſtrumentz, with the moon increaſing . . . after your Balſam, which muſt be made when the Sun lls in Aries, that is, in March, which then made in a great quantity you may keep always & need not more . . . in a font which was deſtined for the purpoſe.

Tractate Four, ¶1.

FIrſt ſhall you retire to thy chamber, being prepared as aforeſaid, & . . . accordingly, upon a Wedeneſday, & you ſhall begin in the hour of Mercury, which is at the riſing of the Sun. If it be a clear day, it is all the better, but if it is dark do not ſtay in his hour at afternoon. If then it be that . . . look in the nighttime ſoever he be, when it is clear, in the hour . . . & thou ſhalt make a Circle of chalk, that it may well be diſtinguiſh-

ed. Make it of generous ſize & let it be in the midſt of the houſe. As you ſit in the Circle you may turn you to the windows, & will ſee the four corners of the Heavens; that is to ſay the Eaſt, Weſt, Horth, & South. Make ſo your Circle that when you may mark your corners . . . then take thou the Sword in your left hand, & the ring on the middle finger of the left hand, & the ſceptre being held in your right hand, & faſtened thereto the plate, & take thou the ſceptre, & boldly go thou with the Sword, & bleß you; & being right diſpoſed as before, enter the Circle & thy fellows alſo being right & well diſpoſed—& if you will, you may bleß your fellows with the croß of the Sword & with the Sceptre as before—then enter into the corner; be in the middle of the Circle as a ſentry. Let the croß of the Sword lie on the earth, & ſet yourſelf next to the haft of the Sword looking towards the Eaſt. Obſerve that your followers ſit at the hame [or point] of the Sword, looking towards the Weſt, & mark that you may in the Circle behold all the principal parts of the world; that is to ſay Eaſt, Weſt, North, & South. But chiefly look thou in the Eaſt, & at thy back be the backs of thy fellows, & upon both ſides thou ſhalt ſee the North & South.

Hen being rightly disposed & proposed, hold this book upon your knee, & upon what part of the heavens thou shalt look—that is, towards the East—begin the first Conjuration, which once said turn you the second time to the West, thirdly to the South, & fourthly towards the North, saying this Conjuration; & as often as you shall name the Great Name Tetragrammaton graven in the Plate & fixed to the Sceptre, & in the Ring, with bended knee shalt thou kiss both—& mark that your fellows do the same—& that you may be safe & secure, in the foreheads of your fellows make a cross with both the Plate & Ring, & ever as you read the Conjuration, have the handle of the Sword, which his hand—in which the Sceptre is—is over, & be ready to seize the same in a moment but at the sight of the Sceptre the spirit should be affrighted ; & then you shall kneel with great & circumspect dignity, looking on this book. Leisurely you shall kneel, & do not look before the book least the spirit at that phase appointed be mean, and devise such tales as you longeth for, So let this your devotion, and all your works begun be wary & of mighty force, for if dissolutely you race, your work will not go forward . . . days. . . . have a fellow that may look & take heed as in that . . . the most, should the spirits then appear, that he may truly tell . . . if that . . . may turn that

way, fixing his eyes always upon the . . . & the Maſter ſhall after, at the end of every conjuration with his fellows . . .* & that one fellow ſhall tell you truly without diſſembling, until the . . . drawn near unto the Circle. You ſhall not ſpeak one word to the ſpirit more than the conjuration in this book, until you have from your fellows that he is devout & hath refrained from laughing & toying. Let him therefore in any caſe refrain, & when you are ſettled in direction then perform your conjuration, & then conſtantly you ſhall ſay to your fellows: "They are bound," then looking directly upon them thou ſhalt ſay this conjuration of obedience as followeth ſlowly & clearly without recourse to the book, but looking conſtantly towards them . . .

℄ . . . & offering or bowing the Septre with the Plate towards them: & when you name Tetragrammaton you ſhall ſhow them your Sceptre & Plate in your left† hand with the Ring, at which point they will begin to bow their knees & hark their teeth. Then undoubtedly you ſhall hear & have a true anſwer, & they ſhall do their obedience to the great & mighty God; & in coming again begin the Conjuration, bowing the Sceptre & the Plate of the Great Name of God. If they bend not their knees, then holding it towards your fellows, graſp the Sword in your hand, but ſay nothing. Then at bowing the

Sword, Plate, & Sceptre, they ſtill bend not their knee then conſider the hour of the planet that reigns then, & ſhow the Table with the characters of all planets every one in a plate by itself, & mark under what planet they be. For at the proper character they will be obedient & bend their knees, under one of the planets; & on their knees they will bend to that. Conſider, therefore which is the planet, & when his hour is; keep it well in mind. But as yet thou ſhalt not ſpeak. The hour being found, you muſt then remain in the Circle for viij hours; you ſhall ſit ſtill 'til the coming of the ſame hour . . .

Say this conjuration & binding to obedience:—

I conjure you, Spirit; & I adjure you by that infinite goodneſs of God wherewith all things were made when he aſked: "let it be made;" & it was done. I conjure, require, & command you nowbetimes & forthwith that you appear, viſibly without our Circle, by the almighty power & wrath of God the conquerer, wherewith he made man like to his own image above all others . . . [by his] juſtice [by the which] your pride hath been dampened, & by the mercy wherewith . . . & by the humility & virginity of the bleſſed Virgin Mary, mother of our Lord, Jeſus Chriſt . . . he who brought you to obedience, that you anſwer truthfully, & give quick reply to all my queſtions, & that you [dare not] diſ-

obey, but heed these words, & be obedient thereunto.
¶I conjure you, Spirit[s] by the obedience that you all do owe, by this great & heavenly Name of God [here the Master ought to bow] Tetragrammaton that in this Sceptre & Ring is graven; that by these Holy & High Names of God All-powerful that you quickly & without delay perform my request, or depart; & by the precious blood of Jesus Christ that you be obligated to bring some other that hath knowledge [soas] to answer me truly what I demand of, all & whatsoever I shall ask, without any fraud or deciet, but rather that you forthwith fetch my desires, by the virtue of wise Solomon whose power, by the great virtue of God, hath bound you to obedience, which is of force & authority to will & command, by He which liveth world without end & reigneth everlastingly. Amen.
¶Which all being finished, mark as I said whether they do their obedience or no, & call to mind all things aforesaid. ¶The Binding of the Spirit:—

I Conjure you, Spirit, by the obedience you owe to the Great Name of God [bowing] Tetragrammaton, who hath made both you & me & all things by the great power of His mighty Name, and by Michael the Archangel which cast and drove you down out of Heaven, and by the Annunciation of the Blessed Lady, mother of our

Lord, by all martyrs, by the Paſſion, Death, & Reſſurection of Jeſus Chriſt, & by his Aſcention into Heaven; & by the great abundance of tears of the bleſſed Virgin Mary, & the Magdalene & the other Holy women for the death of Chriſt, & by the darkening of the Sun at his death, & by the ranting & raving of the people thereat, & by all the things that then were done in Heaven, on Earth, in the Air, & in the depths of Hell . . . that was to me of all things that I ſhall aſk you. Give me perfect anſwer without fraud or deceipt withall, or any manner of fear. Make true anſwer to my queſtions, by virtue of our Lord & Saviour Jeſus Chriſt, reigning as One; Father, Son, & Holy Ghoſt by & to which be all honour, praiſe & glory, One God, the Father Everlaſting, world without end. Amen.

Which ſaid he will anſwer what you aſk or demand; therefore thus you ſhall ſay:—

I Conjure you that ſpeak [but if not, then only, "I conjure you Spirit,"] by the virtue . . . & by the ineſtimable ſtrength of the Name [bowing] of God, Tetragrammaton, & by all the characters in this Circle, & by all things in Heaven, Earth, & Hell, that this thing [—Petition—] . . . . . ſhew me & tell me without any fraud or deceipt, I adjure thee by God Almighty that ſhall

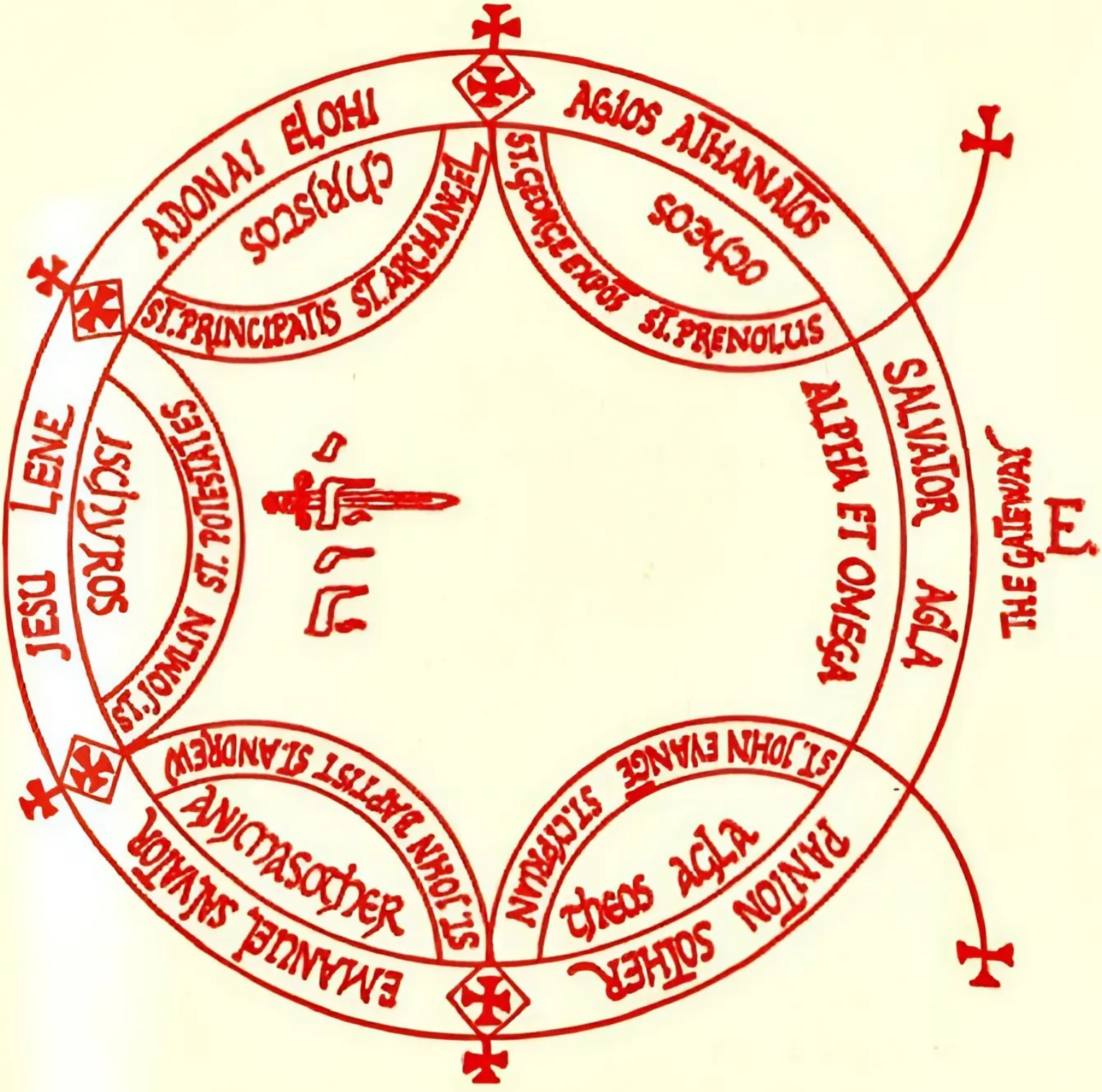
come to judge the quick & the dead, who liveſt & reigneth world without end. Amen.

¶Then certainly he will tell you of the thing you require & all concerning it ſoever: which being done, you ſhall give the Spirit licence to depart.

Ote that in all this enterpriſe your fellows look not, leaſt that they be tempted to ſpeak, for if they ſpoke then would there be no peace, for the ſpirit being bound cannot hurt, & if they would hurt at the beginning, they cannot preſently for fear of the Sword, Sceptre, Plate, & Ring, but if the binding is looſed by idle talk then all would be loſt; & hold you always the Sword & Sceptre in your hand, at riſing, & take no heed of ſcoffing or teſting, or any laughing voice you perchance hear, but have your eyes fixed on the Sword & Sceptre.

¶Licence to depart:—

Conjure you, Spirit, by that Holy Temple of Solomon that the Almighty God ſanctified, & by all the elements, & by the Great Name of God [bow] graven in this Ring & Sceptre, that you quietly & peaceably depart, without any tempeſt, rain, thundering, or other deliverer of diſmay, terror, or fear, & that you & your fellows come to me whenſoever I call you, without any fear or trouble to any, by the virtue of our Lord Jeſus Chriſt, & by the virtue of the living God, Father, Son, & Holy Ghoſt


AGIOS ATHANATOS
ADONAI ELOHI
CHRISTOS
ST. PRINCIPATIS ST. ARCHANGEL
ST. GEORGE ENDOR ST. PRENOLUS
SOTHOS
SALVATOR AGLA
ALPHA ET OMEGA
THE GATEWAY
JESU LENE
SOTHYROS
ISCHYROS
ST. JOMLIN ST. POTESTATES
EMANUEL SALVATOR
SOTHER
PANTON SOTHER
THEOS AGLA
ST. JOHN BAPTIST ST. ANDREW
ST. JOHN EVANGE ST. CERMAN

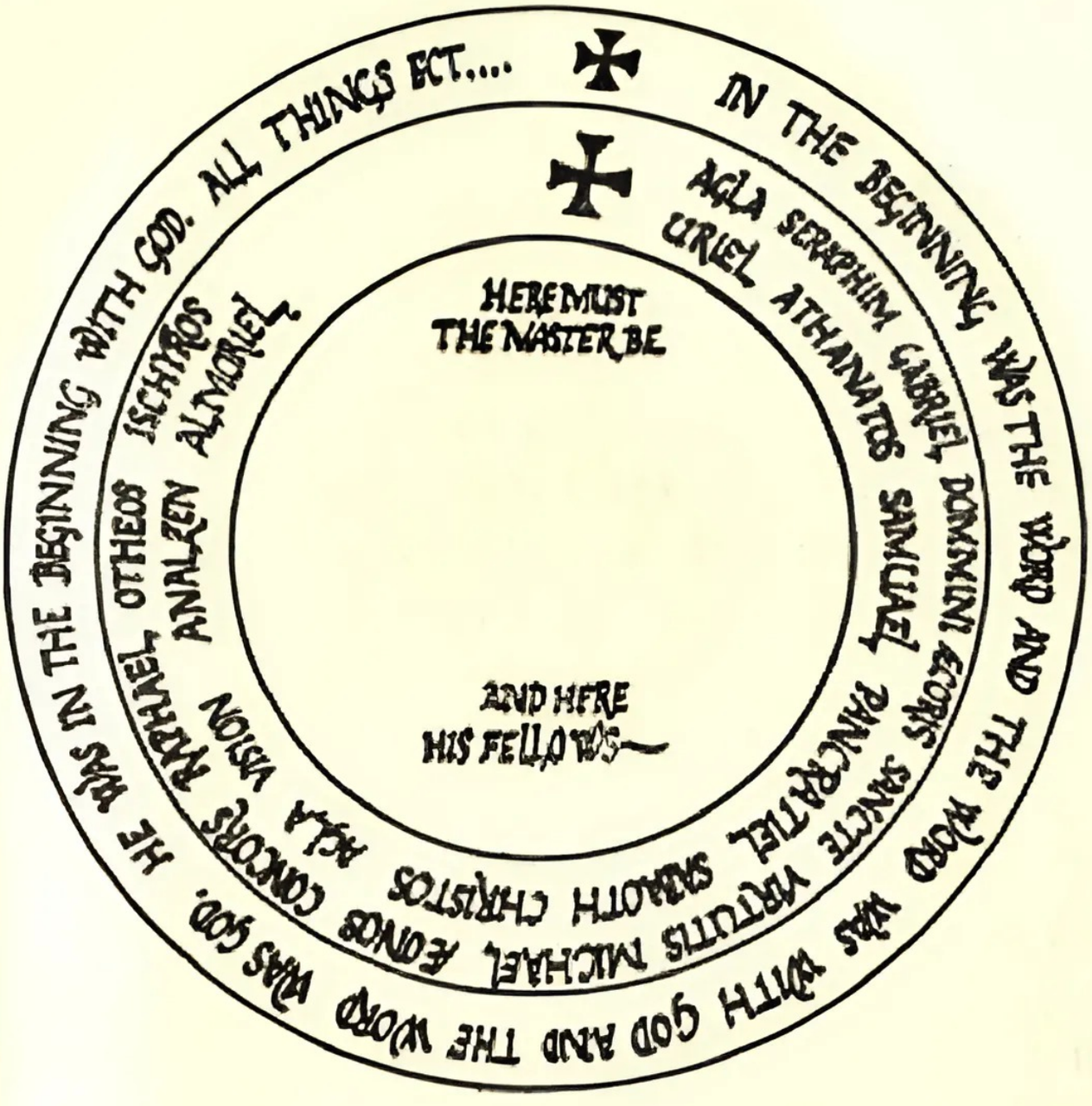
E

all one, who liveth & reigneth world without end. Amen.

¶Then give God praiſe, & riſe, & go out of your Circle & eat what meat ſhall pleaſe you, but take your Sword, Septre, Plate, & Ring with you. And have ſome Frankincence ready, & make a fumigation with your Sword [in hand] & clothes, & be not fearful, but rejoice in God & be ſtrong in faith.

HEre followeth the form & figure of the Circle for the experiment afore-ſpecified, at which making you muſt be clean of conſcience, & pure. You & your fellows muſt hear a Maſs of St. Cyprian, & begin your work on a Thursday in the Hour of Jupiter* but only if the weather be fair & clear. If not, begin in the next hour of Jupiter, when it is a fair day, & clear; & ſo be it that the moon is increaſing in Light. ¶[Note eſpecially that you ought to ſtand facing Eaſt, with your fellows facing the other quarters. You are permitted to wander from this ſtation if required, & may enter the ſpan between the Names Theos Agla & Anima Sother in the South, but under no circumſtances ſhall you enter the ſpan between the Names Otheos & Chriſtos in the North. —ed.]

N.


IN THE BEGINNING WAS THE WORD AND THE WORD WAS WITH GOD AND THE WORD WAS GOD. HE WAS IN THE BEGINNING WITH GOD. ALL THINGS ECT....
AGLA SERAPHIM GABRIEL DOMINUM EGORS SANCTE VRTUTIS MICHAEL EONOS CONCORS RAPHAEL OTHEOS ISCHYROS ANALAZEN ALMORIEL
URIEL ATHANATOS SAMUAEL PANCRATEL SABAOTH CHRISTOS AGLA VISION
HERE MUST THE MASTER BE
AND HERE HIS FELLOWS—

¶The Circle needed in the experiment for [discovery of] treasure & in connexion with the circle, & everything that is necessary for the same work. ¶And firstly the Circle must be made of vellum parchment—a ring thereof—of the compass of viij foot over, & laid on the ground with x loops to pin it down:—[Take note that all of John, Chapter I should be written in the outer Circle, in a spiral.—ed.]

NOte that to this operation you muſt bring the Sword, Sceptre, Ring, & Plate, & the Circle muſt be conſecrated, And uſe ſweet and pleaſent odours; labdanum & crocus & ſuch like, & having all yovr inſtrumentz conſecrate, on bended knee, looking towards the Eaſt devoutly ſay:—

I Conjure you, O Amazael, Aziel, Anathana,* Abſoul [?], Azael, Tyer,† you Holy Angels of God, by the Spiritual Grace that teacheth you "ſin not!" & by the terrible face of Lucifer, & by the virtue of our Lord & yours, Jeſus Chriſt, & by the fearful day of Judgement, & by that Ineſtimable Name of Nanes that was written on the forehead of Aaron, Tetragrammaton [bowing] that here is written in my Ring & Sceptre, that ſo often as you ſhall ſhow your ſervice unto me in a viſion, without fear or awe. ¶Anſwer truly my queſtions, without any fraud or trouble from error, nor with any delay ſhall you ſay & do whatſoever I ſhall command of you by the virtue & power of our Lord Jeſus Chriſt which liveth & reigneth one with the Father & the Holy Ghoſt world without end. Amen.

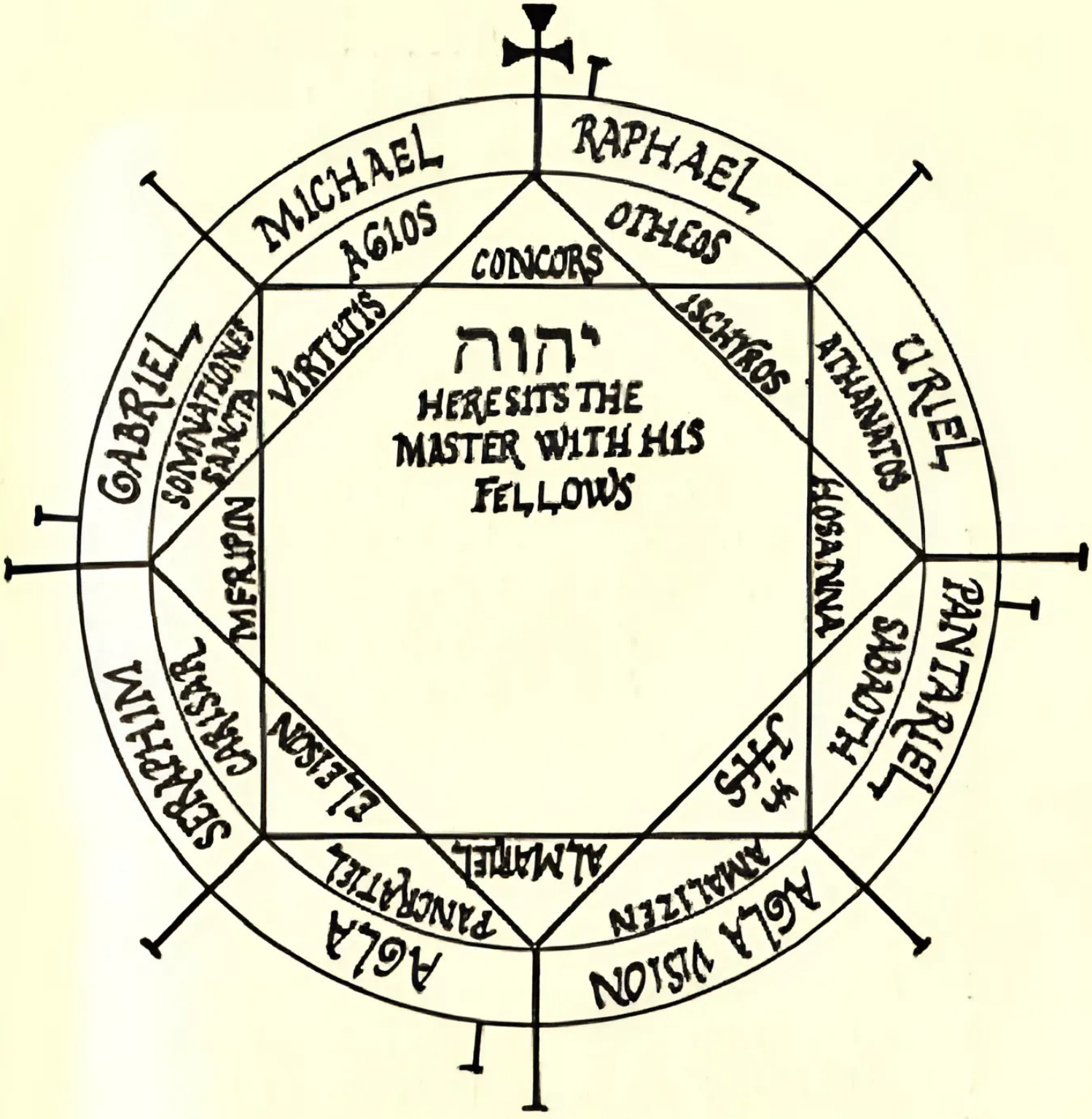
WOrk upon a Thurſday in the hour of Saturn or Jupiter. If you work in the night, let the Moon ſhine & the ſtars be bright. ¶Before you enter into your Circle vi hours you are

permitted a light repaſt of freſh & light meat* liver, fiſh, bread of clean unborn wheat grain, and wine; but only in modeſt ſerving, for it is but to comfort & ſuſtain the body, for in this work you ſhall ſee marvelous things. You muſt be ſet in the North, & turn the face of you & your fellows to the South; which done, let your fellows raiſe their hands, & you hold the Sword directly up, & let the Ring, Sceptre & Plate be in the other. Then you ſhall ſay on bended knees in the middle of your Circle, bending & ſtreaching the Sceptre towards the North† make this great charge.

I Conjure you, Spiritz, Aſtaroth, Belial, & Troglis, & you infernal ſpiritz, by Jeſus Chriſt, by the Father, Son, & Holy Ghoſt, & by the gracious Virgin Mary, by the prophet John the Baptiſt, by the Tables of Moſes, by the virtue of Michael the Archangel that drove you out of Heaven, & by the glorious Saint Cyprian the martyr with which you made ſubject, & by Solomon who made you obey his ſayings, & by the fearful day of Judgement, by the mild countenence of Jeſus, by his precious wounds, both in his hands & in his feet, by his Annunciation & Preaching, by his Death, Reſſurection & glorious Aſcention, & by the ſending of the Holy Ghoſt, by the Father & the Son, by the Holy & glorius Apoſtles, by all the virtues of Heaven,

by all the ſeven gifts of St. Mary the Virgin, mother of Jeſus Chriſt, which ſhe gave her ſon; by his five joys, by the Aſſumption of the Virgin Mary, & by all Holy Myſteries.

Conjure you by that great & excellent Name of God, ineffable & infinite maſter of the Univerſe, & by that terrible Name of God, Tetragrammaton [bowing] aforementioned, that is in theſe objects; Ring, Sceptre, Sword, & Plate, that by all theſe reverent Names . . . [appear] unto me without any fearful or horrific viſion, th— . . . or other here, but that without any tarrying you [obey my commands, & all elſe I ſhall ask] of you . . . by theſe great . . . & hear . . . do worſhip . . . Father, Son, & Holy Ghoſt which are all one God, world without end. Amen.



¶This Circle is for Treasure that be hid in water—as in the Sea, or elsewhere . . .

IV, C3.

C . . . namely . . . Julius[?] . . . , & by the virtue of Lyon . . . which the . . . & by his casting out of Devils from men, & by thy Holy saviour Jesus Christ, by his precious blood, which ran out of his hands, his feet, & other parts of his Holy body, & by the virtues of all Saints, & by all honours awaiting in Heaven, & by all your Good Angels, who are: Almarazen,* Amalzatin,† & Colatizab'tin; & still I adjure & conjure you, by the fearful Name of God, Tetragrammaton [bowing] which is to you a Name Horrible & Terrible, O evil expiates and horrible spiritz, that you without any delay do appear unto me, & truly answer to whatsoever I shall ask of you, & obey me in all things, by the virtue of our Lord & Saviour Jesus Christ, which livest & reignest world without end. Amen.

Which finished, & nothing appear— even if devoutly & charitably it be said—& neither you nor your fellows sees any thing, let you turn yourselves towards the North or South, & repeat these conjurations until they appear— which undoubtedly they will appear unless you be not clean in conscience, body, & clothing—which should be before you have repeated it three times; & when the first comes, you shall hear as it were the hissing of a serpent, which at the first hearing with a bold mind

name you Tetragrammaton, ſigning the which with the the ſign of the croß, bowing your Sceptre towards the place where you firſt hear. But anſwer not without your book, nor fear not, for undoubtedly the Evil Spirit will tranſform himſelf into horrible & terrible ſhapes to terrify you & your fellows; but let them name Tetragramaton in a like manner, and ſign them with the croß. Then ſtraightaway the ſpiritz will ceaſe, & change themſelves into a fair ſhape, & after, for the ſpan of one hour, you ſhall hear no ſtirring, but ſtanding quietly you ſhall hear them ſpeak.

WHich done, & the conjuration finiſhed, if they be ſtanding, offer them the Sceptre* & they ſhall follow in obedience; & if they do not, ſhow them the characters of the Seven Planetz doing as is ſaid in the former experiment, & mark your hour, & without all doubt they will be obedient, they ſhall ſay to you in a hoarſe voice: Behold! From out of the fire aſcend nine winged beings. It is they who ſhall bring what you deſire . . . & ſurely you ſhall behold them, bringing the treaſure with them in coffers from all directions, & a freſh ſcent accompanies them; & then ſhall you ſee them, then you ſhall ſpeak the name Tetragrammaton . . . with the Sceptre in your hand . . . which ſhall be like a lion before, & the form [or face]? of an eagle behind,

& his voice like that of a fair women; as fair as thee to look upon & these will give you scarce . . . thereunto to say the conjuration in the first experiment, & so being said, then the egregia &c. naming His Name, & devoutly shall you conjure him to speak & do whatsoever thou wilt—but it is sore hard to make him speak—then thou shalt rise, & whether he will or will not, thou shalt command him to speak & to bring thee what thou requeſt, in such a place as you name—but after he has once spoken you shall never say anything without the conjuration aforesaid—& when you have named your place he will straightaway depart. Do not forget which place you name, but add this to your conjurations; that without fail he shall come again, & that then only about the time that you appoint. He will come, & you may ask of him what you will, either in the earth or in the sea; but you must make fumes of Mastic & Oil,* & after you shall say your conjuration, & give him licence & straight he will vanish away. But you shall not go out of your Circle, but must remain, as in the former experiment, & with patience shall you have your demand; for which offer God thanks, Who worketh & doeth all for His glory & your good.

¶This Circle is for Water Spirits. Use in like manner, when you may work for friendship, in the Hour of the Sun on the morning of Sunday:†

PANTHEON
RELIGION
VISION
MICHAEL
SOTHER
EMANUEL
GABRIEL
HERE IS THE
MASTER
ADONAI
PATER
PLUS
NANAEL
OCTINOMOS
E

IV, ¶4.

NOw it reſteth to tell the making of an ointment, wherewith you ſhall annoint your eyes; & all ſpirits will appear unto you ſuch that you may ſee them when you pleaſe. [NB]* Firſt when the Sun is in the ſame ſign, & in the ſame moment as Mars,† take the ſting§ of a ſerpent which hath killed himſelf & dry it, & make of it a powder. Then take Balſam — & mix: of the powder, 1 oz.; & of the Oil 4 ſpoonfulls. Then take a little of the root of Mandrake, in a powder, 4 ſpoonfulls—& if you will you may preß the leaves in the oil—& mix altogether. Then put it in a clean glaß with a little clear ſtopper, & when the Sun is in which degree of Aries that is fitting, make this Circle following in your chamber, & put the glaß with the oil in the midſt of the Circle, between your legs, with a piece of clean copper, & have your Sword, Sceptre, & Ring in your hand[s], & the other inſtrumentz [i.e. the Plate] towards the Eaſt. ¶Bowing your Sceptre, begin to ſay very devoutly—having faſted the ſame day, bread & water; & hearing a Maß of the turmoil of St. Mary the Virgin & a Maß of St. Cyprian, & offer in the Maß what you will only ſo that it be not leß in value than a penny — then having all things ready, towards the Eaſt: [ſay:]

HOly Lord, Father Omnipotent, & Everlasting God, which of Thy only Word didst make & create all things; which in the days of Moses didst consecrate oils to be powdered, & annointed on the head of Samuel; by the virtue of those oils wherewith Mary the Magdalene didst annoint the feet of Christ, & by those oils which St. Mary the Virgin, mother of our Lord unto Thy blessed Son didst annoint his Holy body after it had been taken from the croß & was placed into the tomb; & by his humility who was born in a stable, which lived as the servant of a carpenter, & was obedient unto Thy will alone unto death, which suffered for us miserable sinners; most humbly we pray thee, like as this oil by Thy Holy Saintz & Angels was prepared & made Holy , & by consecration made blessed, by the consecrating power of his precious blood, Thy only begotten Son who died upon the croß, bleß these oils to annoint & open my eyes so that everywhere I may see & behold the spiritz appearing, which once were invisible & hidden, & that familiarly they may answer me whatsoever I shall ask of them, & be obedient unto me & perform my sayings, & also whatsoever, by Thy grace & power, I shall command of them by virtue of this oil, & by our Lord Jesus Christ, Thy dearly beloved Son, which with Thee &

the Holy Ghoſt liveth & reigneth ever One God, world without end. Amen.

O Holy Mary, mother of Jeſus Chriſt, make this oil worthy & conſecrate; O Holy Spirit, Cherubim & Seraphim; bleſſed, O all you ſpiritz bleſſed, I beſeech you to ſanctify this oil & make it an example . . . O you ſainted Apoſtles, O bleſſed martyrs, holy Patriarchs & Prophets, O all holy Angels, bleß & conſecrate this oil, that all ſpiritz may, by the virtue of this oil, be driven to obedience without any fear, terror, or diſquiet to me or any other creature, & that viſibly I may ſee them, by Jeſus Chriſt Our Lord. Amen.

Which done, kiß & put the Sceptre & Ring in the midſt of the Circle, laying it againſt the glaß with the oil, & the Sword accroß it in the manner of a croß. But take heed that the Plate with the Name of God Tetragrammaton touch the Earth, & be rotated ; & put the Ring upon thy fingre all the night following. You ſhall lie that night in a clean linnen & ſweet, in a clean & ſecret chamber & bed, & ſo much as you can, abſtain from ſleep; & without all doubt, before the middle of the night, thou ſhalt have that which [thou deſireſt] . . . By 20 days thou ſhalt not be tempted to evil . . . After, eat a little, that thou faſt not overlong, & then you ſhall ſee a million Angels in the

JESU CHRISTE
MARIA SANCTA
SANCTE PETRE
SANCTE PAULE
SANCTE LAURENTI
SANCTE JOHANNES BAPTISTA
DEUS PATER
יהוה
ST. RAPHAEL
DEUS SPIRITUS SANCTUS
יהוה
ST. GABRIEL
DEUS FILIUS
יהוה ST. MICHAEL

air, which will come & bleß the oil which you have made. Now this is a ſign, when as about the middle of the night you hear, as it were, a talking very diſtinctly, but you cannot underſtand [what is ſaid], You ſhall ſee the Sceptre lifted up into the middle of the Circle, & the Sword alſo, without hands. Take heed you be clean when you touch it leaſt that wonder decay. But it is better that a prieſt make this oil, & enter the Circle to make it. Always when you make this, you muſt be alone.

THis oil muſt be kept in a clean glaß phial, or in an unguentorium bought clean & wrapped in the ſtole or garment of a prieſt. But do not uſe the oil until thou be re-conſecrated to God, & thou ſhalt ſee many Angels, & thy Angel preſently if thou wilt, & he ſhall teach thee what he knoweth, & what he knoweth not he will learn, to teach thee. If he be inferior, he will aſk of his Emperor, & he himſelf will teach him; & he will tell thee howſoever is . . .

Saying with the Sceptre—& you muſt have of . . . Olibanum in the Circle, & fire to make fumigation— . . . & ſee the ſpiritz ſay this Conjuration:—

I Conjure thee, thou ſpirit preſent, by virtue of this oil, & by the virtue of this Name written in this Sceptre & Ring, & by the fearfull Day of Judgement; & I conjure & require

of you by the precious blood of Jeſus Chriſt that you be unto me loyal, truthful, & truſtworthy at my command, & that thou do not ſhow me any terror, or fear, or hurt to horrify me, but quickly, without fraud or deceit you come unto me ſo neigh that there may be but ſeven feet between ye & me, & that truly you anſwer me with effect whatſoever I ſhall ask, by that great & ineffable Name of God Tetragrammaton [bowing Sceptre as before] that is in my Ring & Sceptre, & by Jeſus Chriſt, the only begotten Son & ſaviour which with the Father & the Holy Ghoſt liveth & reigneth One God, world without end. Amen.
¶This be the figure of the Circle for the operation of the Oil:*—

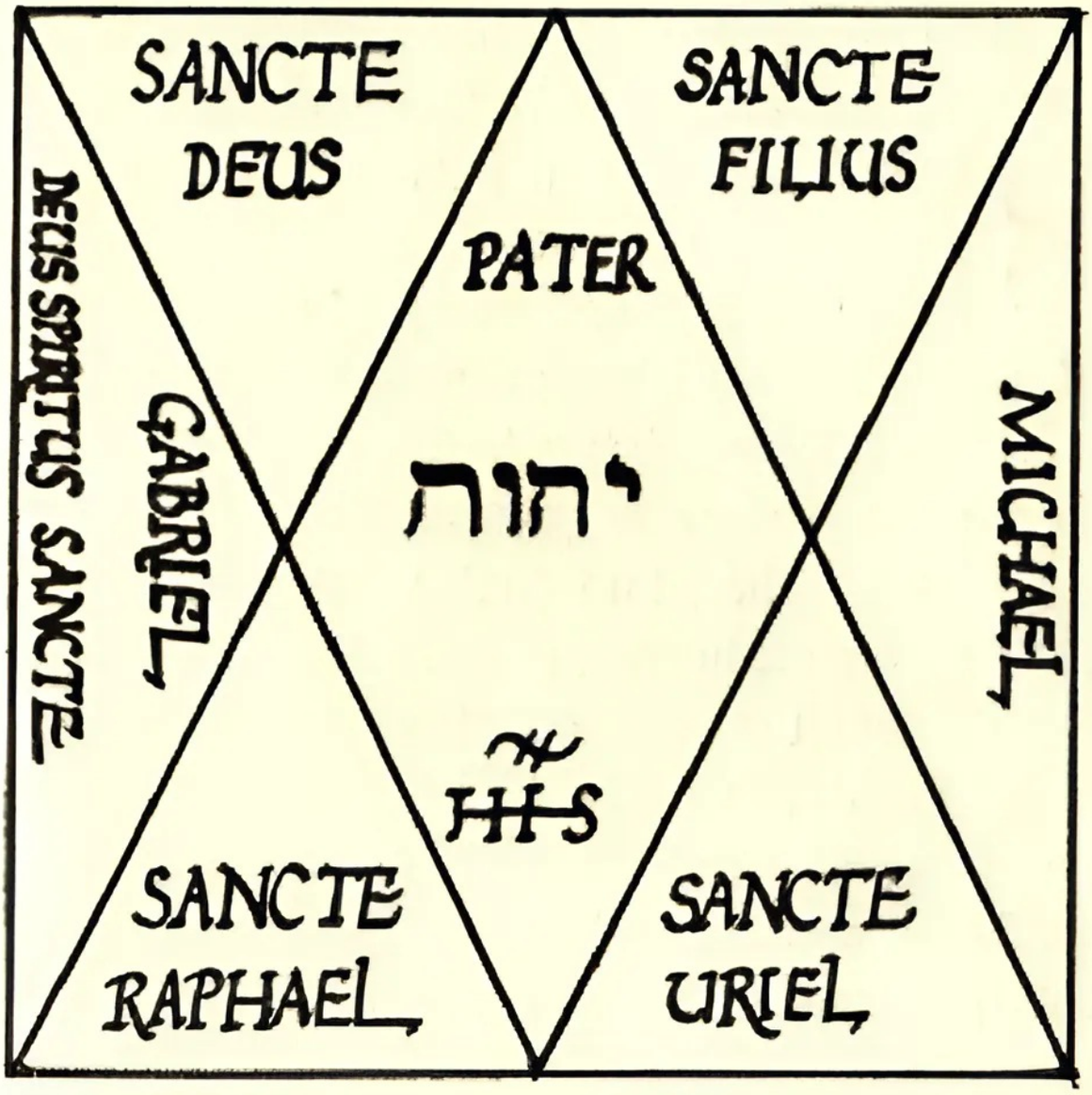
IV, ¶5.

¶[Spirits who govern tranſport; their experiment]: . . . a horſe to ſh-. . . name a . . . ſerve you at all times, & to carry . . . to England, or to Egypt, or Jeruſalem, or Alexandria within a few hours, without any fraud, deceit or delay.

BE clean in all things, then make this Circle in your chamber in the hour of Jupiter; then enter your Circle with your inſtruments & characters, & turn you toward the Weſt quarter & begin this conjuration:—

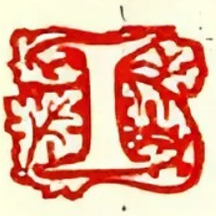
I Conjure you, Spiritz & Devils in the Weſt, & you the principal Spirit of the Weſt; I adjure & conjure you by the infinite power of God the Father, the Son, and the Holy Ghoſt; & by the clemency of & the virginity of the glorious Virgin Mary, mother of our Lord Jeſus Chriſt, & by his humility, plentifulneß, & gentleneß, & by all his pains, & by his death; by the rending of the temple thereat, by the darkening of the Sun at his Paſſion, by all the Names of God known & unknown, & by this Name infallible & infinite, which is terrible, great & Holy: Tetragrammaton, that is graven in this, my Ring & Sceptre; & by the fearfull Day of Judgement, that without tarrying you come & appear, bringing with you a ſwift ſpirit-horſe which you have & know, that without deceit, fraud, hurt, or fear ſhall humbly obey me, and carry me without any bodily hurt or ſpiritual hurt or fear whither-ſoever it pleaſeth me to go [name the place] by him that liveth & reigneth ever One God, world without end. Amen.

Which done, you may kiß the Ring & Sceptre, & with the blood of a lapwing or of a bat, make this figure following with the characters new* ... & place it in the window towards the Weſt, & ſtand in your Circle—& if your Circle be made that it extend directly to the wall Weſt, it is better . Which done ſay the conjuration thrice,

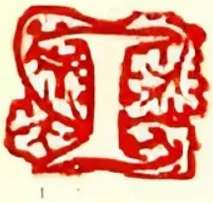


& then he will come, but take heed of this for then will appear in the air spirits with many horses which then wilt . . . & there will be four such horses . . . but take heed & note well whether they be white or black, & choose only from those that be white, & you will one such with a red bridle, for all the others are demons, & none hath a bridle but one. Thou shalt say to the principal Spirit that thou wilt have the horse which best pleaseth thee—& thou shalt point to the horse with the red bridle—& then all the other horses will vanish away, but that horse will come then

out of the chamber to what place thou wilt name . . .
¶Then before thou mounteſt, ſayeth of him:—



Conjure thee, thou ſpirit of a horſe, by the virtue of him which & whereby thou & all things were made. Come hither, & by that great Name of God Tetragrammaton that I ſhewed unto thee in theſe my Ring & Sceptre, by the virtue of the which I charge & command you that whenſoever I ſhall bid thee, thou ſhalt without fraud or deceit, or any terror, horror, or temptation, ſhowing me not by the wayſide any horrible or fearſome demon, carry me ſwiftly, peacably, & honeſtly whereſoever I will go [name the place] be it on Earth, in Heaven, or Hell—or otherwiſe—without any hurt ſpiritually or bodily & return me again from thence in ſafety & without any trechery.



Do charge thee by all the powers of Heaven, & by the infinite power & clemency of God, & by the virtue of his Name Tetragrammaton, that I have thee at command all the while that thou carryeſt me & re-carryeſt me to what place I ſhall command, & that thou not ſtumble nor deign thee to go to any other place than I ſhall bid thee, whether I am riding or ſitting upon thee, by Jeſus Chriſt Our Lord & Saviour which liveſt & reigneſt, world without end. Amen.

CH
CREATION
ADONAI
AGLA
ON
ISCHYROS
EMANUEL DEUS SPIRITUS SANCTUS PANTHEON
MESSIAS DEUS FILIUS SOTHER
יהוה
SABAOTH DEUS PATER

AFterwards, ſtreth your Sceptre towards the Spirit, looking into the Air towards the prince that licenced him by virtue of the conjuration, & after thou ſhalt take the end of the bridle in thy hand & put thy foot into the ſtirrup ſaying the former conjuration unto the words: 'without any hurt ſpiritually or bodily,' & then ſhow him your Sceptre, & Ring, & ſay: ¶'By virtue of this Name written in this Ring & Sceptre I command thee that thou faithfully obey my deſires without delay' ¶& after he will go into the Air & bring thee where thou wilt. When you come to the place where you deſire, put your bridle ſecretly where you will;* & you ſhall ſay in deſcending the ſame conjuration that you ſaid upon aſcending into the Air, unto its end. Then go & do what you will, but take heed that you commit no ſin, nor break any commandment, for if you do, your horſe will not be at your obedience, nor can you ride him to bring you back again unleſs you remain pure & unpolluted whatſoever with ſuch like which you muſt obſerve.

THis is the Circle for the experiment above which may alſo be uſed for the Circle of friendſhip, which with the ſame conjurations may be uſed, but you muſt call out of the South: Almazon, & Elobona§ in the hour of Venus, & command to cauſe friendſhip betwixt two,

& love, & conſtancy & without any doubt they will do whatſoever you command them. But you muſt uſe all your inſtrumentz & characters as in the former conjuration & uſe all circumſtances as before done; but do all devoutly, with great piety & diſcretion, for in this Art there is no dallying or jeſting, but God muſt have his due honour, by whoſe gracious preſidence all things are done & brought to paß at your requeſt. Therefore be mindful & thankful to Him for theſe wonderful miracles which you do attempt & accompliſh in His Name.

IV. ¶6.

¶[To Know a True Spirit from Anything Other:]

HOw of the knowledge of a good & true ſpirit such . . . conjurations, inſtrumentz, & Circles in the firſt experiment . . . in the hour of Jupiter or Venus, being clean go into your chamber & Circle, & on bended knees in the midſt of the Circle with your fellows if you will, holding up the Sword in your hand upright againſt the Spirit of the East, by your conjuration firſt you ſhall begin. After once ſaying the conjuration, turn you towards the Weſt; after to the South; & laſt towards the North, calling the ſpiritz out of all the regions.

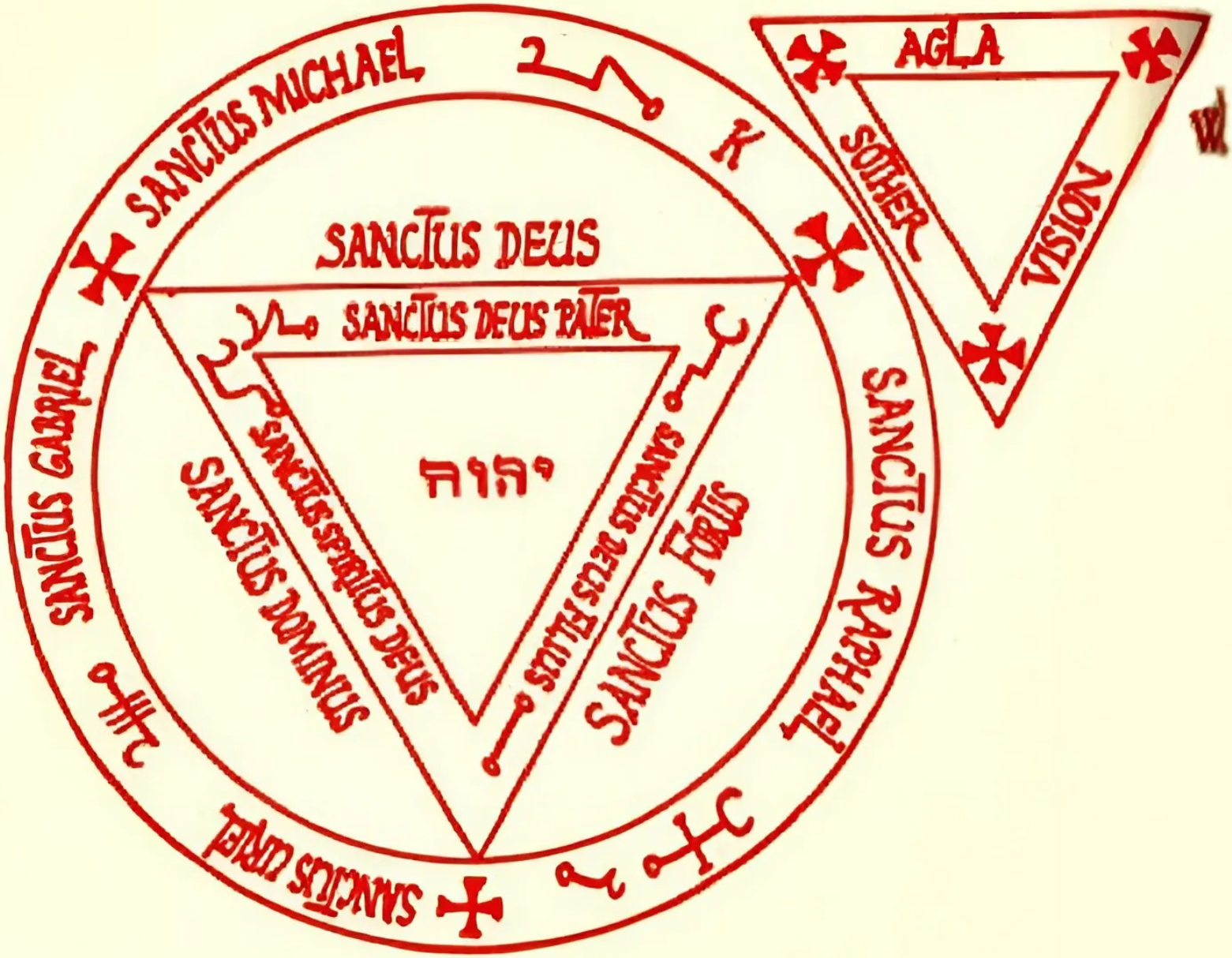
After four times saying your conjuration you shall call the spirits on bended knees saying first: ¶'I conjure you spirits of the East,' secondly: ¶'I conjure you spirits of the West,' & so on to the four quarters. And so repeat your conjuration 'til the four Principal Spirits appear, then to know which are true & which are false, bind them by your conjuration, & all true spirits will do obedience. Bending the Sceptre towards them, & your Ring, & Characters of the Planets, they will bend their knees. If they honour the Great Name of God Tetragrammaton—which doubtless they will— then they will do so at the first, without tarrying any. But repeat & begin your conjuration thrice, & those that will not then obey & do reverence you may know to be false, damned spirits, & perverse. For knowledge further of their offices & names, look in the Book of St. Cyprian, which is called the book of the offices of spirits; the which is divided into four parts, according to the four parts of the world, & thereby you shall know the Names of all those Spirits, & of their offices, & so by practice & good heed you may have all at your fingers' end; for if you lead a good life & keep from voluntary & presumptuous sins, & observe all orders & reverences before specified, you may easily attain any experiment that you desire, so long as you be clean in life & clothing, & in body & mind,

& devout in all your doings, for which the Lord God be praiſed both now & forevermore. Amen.

¶With this Circle & Triangle following the Spiritz will not fail to anſwer, & truthfully tell thee anything:

AND make it in the hour of Mercury, & put the Ring in the Weſt part of the Circle— or in the Triangle— upon a four foot linnen cloth. The Ring ſhould be of Gold, hollow, with a device which will open & ſhut, & after it is made faſt on its back part, then ſay this conjuration:—

I Conjure you, O Prince Alaſtiel, & all thy ſpiritz ſubject unto thee, by that good God who with his word created & made all things; I conjure you all & require you by that goodneſs of God which made man after his own image, & you by his juſt geſture for your pride damned, & by his infinite mercy wherewith he redeemed us with the Moſt Precious blood of his Son, Jeſus Chriſt, & by the virginity & humility of the bleſſed Mary, mother of our Lord, by the power wherewith he subdued all ſpiritz, crucified, * & made ſubject all the devils, & by the Fearful Day of Judgement, by all the Virtues & Powers of Heaven, by Angels & Archangels, Cherubim, & Seraphim, by the Prophetz, Patriarchs, & Martyrs, by the Bleſſed Saints & the Holy Virgins; by Jeſus Chriſt, by his death & paſſion, by his humility & converſation[?], & by this Great & Terrible


SANCTUS MICHAEL
SANCTUS GABRIEL
SANCTUS RAPHAEL
SANCTUS URIEL
SANCTUS DEUS
SANCTUS DEUS PATER
SANCTUS SPIRITUS DEUS
SANCTUS DOMINUS
SANCTUS FORTIS
SANCTUS DEUS FILIUS
יהוה
AGLA
SOTHER
VISION

Name of God, Tetragrammaton [bowing the Scep-tre as beforeſaid] which was in the forehead of Moſes, graven in my Sceptre, & conſtructed & conſecrated in my Ring, wonderful & inexpreſſable. You, you Prince Alaſtiel I conjure to aſſign me one Familiar Spirit, not of the higheſt nor of the loweſt [order] but of excellent knowledge, which can & will abide with me, true & faithfull, for the term of my natural life, faithfully ſeeking all I aſk for, & being obedient; an-ſwering not ſubtly or fraudeulntly, or with deceit, but fondly & faithfully; truly anſwering me of all queſt-ions which I ſhall demand of him, & by the Powers & Virtues of God our Father, that ſo long as this Ring ſhall laſt & endure, that he ſhall remain & continue therein & never go out or depart, unleſs of me he be aſked to come out, or licenced to depart, & by Thy power that is in this, conſecrated & fumed, by Thy ſacrifice, & all real works aforeſaid, by him alſo that ſhall come to Judge the quick & the dead & the world by fire. Amen.

After this is ſaid, you ſhall ſee them in the Triangle. Call all the ſpirits between them-ſelves, & [he]* will aſſign you one which he himſelf will include† into the Ring, but you muſt ſay this conjuration thrice before, or otherwiſe they will not obey. ¶ Which done, & the Spirit being included, you ſhall put the Ring joining to the Circle, §

right within thy chamber with thee. ¶Which accompliſhed & done they will all ſtand at the window to hear your words: ¶Then ſay:—

Conjure thee, Spirit, included in this Ring, by the great power of God, & by the words that hath reſtrained thee & made thee ſubject & obedient, & by all the miracles of Jeſus Chriſt, & by that great & ineffable Name of God Tetragrammaton that is in my Ring & Sceptre engraved, that ſo oft as thou ſhalt be included in this Ring—by the virtue of thy Prince Alaſtiel—by my conjurations, thou neber go forth or depart unleß thou be licenced, but truly anſwer all my queſtions whenſoever I ſhall aſk or demand of you, without fraud or deceit, or guile, or any diſſimulation [then move to the Weſt]. O thou ſpirit now without, within this Ring I conjure you, & be thou quick to heed my call, & anſwer me truly all queſtions whatſoever, by Jeſus Chriſt Our Lord who one with the Father & the Holy Ghoſt ſhall come to judge the quick & the dead & the world by fire. Amen.

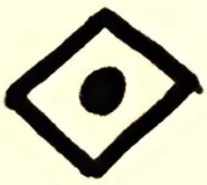
IV, ¶7.

¶[For theft: to cauſe the thief to come unto thee, in order for, & to allow thee to aſk what thou wilt of him, whereſoever he be:]—

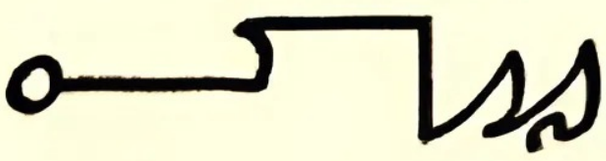
FIrſt having your Circle as before for theſt in the firſt experiment & all inſtrumentz & all conjurations performed & yourſelf clean, look firſt at the phaſe of the Moon, the Sun being in Leo on the firſt day of the Moon.*

TAke ſome virgin wax which never ſhall touch water or air[?], clean & white, & in the ſame work until it be ſoft. Of that wax make an image of a man or a woman, but make it by the Sun, & when you have made your image, write in the forehead: Iris & this character

& on the cleave or crown of the head: Sybilla & alſo this character:



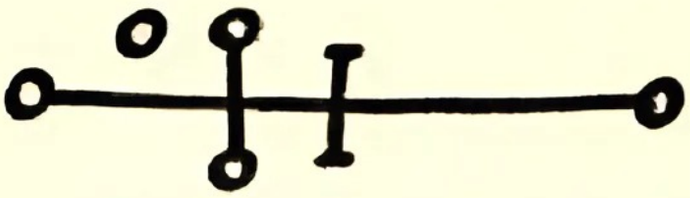
& in the midſt of the head: Azriel & this character:



after, on the breaſt, thy name—or the name of him for whom you work together with theſe Names:

Eliezar, Malago, with this character:

upon the feet, & on the back, against the heart, this character:



¶And when you work, make a fire in your Circle of dry eglintyne, then go into your Circle, & take the image in your hand, saying:—

O Lord, the searcher & revealer, with whom no secret lieth hidden, by Thy majesty & Power I humbly beseech Thee that the thief that hath stolen [name the item] come before me, & confeß his crime, by Thy might & Power, & by Our Lord Jesus Christ, who shall come to judge the quick & the dead & the world by fire, & through Thee who livest & reignest, world without end. Amen.

¶Which done say the Lord's Prayer, & after, the following:—

Almighty & everlasting God, the maker of all things, & searcher & purger of all sins, from whom nothing is hidden, to whom nothing is impossible, knower of all secretz, we most humbly beseech Thee that by Thy Holy Name Thou com-

mandeſt Thy Holy Angels Raguelim & Urielim by Thy precepts which I do obey in this my work, that the thief which ſtole [name the thing] come & appear before me, & that ſoon & quickly he confeſſeth the truth of ſuch things as I ſhall aſk of him, by & through Our Lord Jeſus Chriſt, Thy Son, our only Saviour & Redeemer which with Thee liveſt & reigneth world without end. Amen.

Then hold the image againſt the fire of eglintyne, but take heed in any caſe that you melt it not for then the thief, which you worketh for, will die; therefore take heed that the wax melt not, & keep it ever in a clean & ſweet cloth conſecrated with the image as in the other experiment. Then take the image again in your hand, & looking towards the Eaſt on bended knees ſay very devoutly this conjuration:—

Conjure & call you ſpiritz & Angels of God Sabaoth, Urielim & Reguelim; I conjure you by the almighty power of God the Father, God the Son, & God the Holy Ghoſt. Amen. ¶And by theſe Holy Names of God that I call on for help, who ſaid I am Alpha & Omega, the firſt & the laſt, & by the High & Noble Name of God Agla, & by this moſt mighty & terrible Name Tetragrammaton, & by this Name Jeſus to whom all knees in Heaven, Earth, & Hell obey & do reb-

erence, & by the joys of Heaven in which you art, that this thief who hath ſtolen [name the thing] in what part of the world ſoever he be, whatſoever he be about, by the virtue of all theſe Holy Names, & by theſe characters worked on this image, that he bodily appear & come to me, & as I prick this image with this charm, even ſhall he be pricked, that night nor day he reſteth not nor ſhall he leaſt he come; Fire, I conjure thee to ſcorch his body with great & unceaſing burning; prick this image in the face by the heat of the fire, & make him come unto me & quickly confeſs his crime.

Say this conjuration firſt upon the head of the image, second upon the forehead, thirdly upon his breaſt, fourthly upon the neck, & fifthly on his back near towards his heart. And always remember your characters; & do this every day until he comes—& ſurely he will come within nine days if he be in England. And keep your image faſt in a cheſt wrapped in a clean cloth, for whatſoever happeneth to the image, the ſame will chanceth to him of whom thou doſt work. Take heed therefore, & pray to God for all ſpeed with hearty prayers; be thankfull & then ſhall you have what you demand, to whom be praiſe & honour forever & ever. Amen.

HEre is an end of theſe approved experiments of Fra. Roger Bacon & a contented aſſociate, then his fellow in Braſenhouſe Colledge in Oxford. ¶Often ſuch tried, for moſt certainly experiments they ever were, being both the Keys & bounds of Solomon; his ſecret book of the Art, the which he left graven in braß. ¶Here you ſhall do wonders, nothing is impoſſible, believeth, & uſe the faſting & prayers, & you ſhall attain more each year forthwith, for which be thankful. Amen.

¶[An additional prayer:]—

¶Say this prayer . . . every work muſt . , , & on your knees, looking & lifting your eyes, your mind, & your heart up to Heaven:

OMoſt excellent goodneß, drain not from me Thy great mercy, O moſt mighty maker, diſpiſe not my work, O moſt prudent redeemer, who ſuffered to purify thy redemption, O moſt gentle ghoſtly & heavenly hoſt purify for us, & keep thy houſe & dwellingplace, the which then was ſanctified & dedicated to thee in the Sacrament of Baptiſm. ¶O Lord Jeſus Chriſt, wound my heart with thy moſt Holy wounds mayeſt my mind with thy moſt precious blood [be mingled], that whither ſoever I go or turn, I may behold above me thee crucified, & whatſoever

I ſee it may appear to me ruddy with thy moſt precious blood, that thus beholding of thee I may ſlight my heart & ſight in nothing, but only dwell in thee, & be thankfull to thee for all thy great bleſſings & goodneſs; love praiſe & honour: Thee which art Alpha & Omega the firſt & the laſt; the beginning & the end, which liveſt & reigneſt forever & ever. Amen.

✠

Here endeth the De Nigromancia of Roger Bacon, & al.

✠

Afterward

IN MCMLXXX I had the fortune to frequent the British Library, where I was, through the generous assistance of Mr. Harry Bourke the curator, made privy to the Manuscripts archives of that place. In short, I gained access to a wealth of unpublished material. At that time a rather spurious book called the 'Necronomicon* or Book of Dead Names' was enjoying a certain popularity. The contributors to this book were famous people, some of them science fiction writers, and others notable occultists, yet the book itself was the most appalling scheme to deceive the public I had seen in years; a blatent attempt to capitalize on the 'Lovecraft phenominon.' Among the sources cited in the text were Sloane MS. 3885 & Additional MS. 36,674. My curiosity was naturally piqued, and I sidetracked my original research [a translation of the 'Lemegeton,' forthcoming] and pursued this odd vein. What I found was far from the 'Necronomicon' but instead a whole genere of Catholic Magical tracts, of which one of the most notable was 'De Nigromancia.' In the heat of my youth I decided to embark on an expose of sorts, by translating the whole contents of Additional MS. 36,674. The project, called 'Thaumaturgical Daemonology and Goety' soon proved too dry and fragmentary to be published as a whole.

There were but two treatiles in the codex complete enough to use, one was 'The Key of Knowledge' by John Dee [another verſion of the 'Greater Key of Solomon'] and the other was 'De Nigromancia of Roger Bacon.'

AS would happen, a friend of mine, a 'catholic' Biſhop, viſited me ſome years after the project had been abandoned. He and I talked at length, and the matter of 'De Nigromancia' came up. He ſuddenly became oddly both animated and reticent. Eventually I pulled out of him the peculiar confeſſion that 'De Nigromancia' had long been a Secret Book employed by the 'catholic' Church for the ſacrament[?] of Exorciſm, and the cleanſing of the damned. I decided at that time to take up the project again, and ſent it to my publiſher. Now we in the Art often note ſynchroniſtic or parelell events of ſignificance in our lives. So whether coincidence or deſtiny, oddly, my publiſher wrote me back with great enthuſiaſm to tell me that he had another copy of this MS. from the Sloane collection in Latin, and apparently more complete. It turned out to be Sloane MS. 3885, you ſee before you the reſult.

Michael-Albion Macdonald, 1987.

Notes
De Nigromancia

Footnotes: The Grand Oration; page 1.

*Appears only in the English MS. Add. 36,674.
§'Aur Lux Mundi' in the MS.

Footnotes: page 7; [i, 4.]

*Unguent and Chrism are used interchangably in the two MSS. I believe considering the catholic flavour of the work that Chrism is most appropriate.—ed.

Footnotes: page 8; [ij, 1.]

*My own words. Although this is implied in the text, I feel it should be spelled out explicitly.

Footnotes: page 9; [ij, 1.]

*In the Latin MS the terms 'denier' and 'mina' were used; a denier is a silver piece, and a mina is worth one hundred deniers. In the English version the terms 'penny' and 'crown' were used.

Footnotes: page 11; [ij, 2.]

*The Latin MS. directs that it be worn on the little finger of the right hand.—ed.

[ij, 3.]

†I would dare to ſuggeſt that this waſhing take place during the Lavabo of the Maſs itſelf, and not thereafter. It is important to remember that the only diſtinction from 'a Maſs of St. Cyprian' and any other, is that it includes a collect appropriate to that Saint, and was uſually held on the day dedicated to him. For the purpoſes of this work I ſhould think that the incluſion of this collect at the appropriate time during the Maſs would be ſufficient, and that by no means muſt the operator wait until the Day of St. Cyprian.

§The Latin ſuggeſts the hour of Jupiter as an alternative. The hours of the day are divided into twelve equal parts from ſunriſe to ſunſet, and the hours of the night are divided likewiſe from ſunſet to ſunriſe. On Friday, the day of Venus, the hour of ſunriſe would be her firſt hour [followed by Mercury then Luna, &c.] and her next hour of rulerſhip eight hours later. Theſe 'hours' furthermore by reaſon of theſe calculations may be greater or leſs than ſixty minutes each.—ed.

Footnotes: page 12; [ibid.]

*The implication throughout the MS., by uſe of ſuch words as 'volneris'—to harm—for conjure, and

'eſeas'—to eſſey or wage war upon—for ſummoning or negotlating with, is that the ſpiritz will be hoſtile and uncooperative with the conjurer from the beginning of the work, and as ſuch great caution is to be adviſed. Indeed, by context, 'volneris' might be coined equally as curſe.—ed.

Footnotes: page 14; [ij, 4.]

*The Engliſh verſion [Add. MS. 36,674] ſuggeſts each ſide be thirty-one feel In width, and the height be thirty-four feet.—ed.

Footnotes: page 15; [ij, 5.]

*Or elſe in the fork of a ſtream.

Footnotes: page 18 [ij, 6.]

*In this inſtance identical with the Holy Spirit. The term was more often uſed lo refer to Jeſus himſelf, viz., 'the Helper,' but was uſed by the Manichaens to refer to the Spirit which inſpired Mani.

†So worded In Sloane MS. 3885.

Footnotes: page 19, ibid.

*Literally the 'evil Spiritz', the firſt time ſuch an ap-

pellation appears in reference to them in the Latin MS.

Footnotes: page 23; [ij, 6.]

*This is a reference to the Holy Spirit, who is sometimes referred to as the 'Bride of Christ.'

†i. e., Angels.

Footnotes: page 25, ibid.

*i. e., unveil thyself, reveal, proclaim.

Footnotes: page 27, ibid.

*Perhaps these should be Megale and IhVh respectively.?

Footnote figure one, page 29.

*It should be remembered by the reader that all sigils have a meaning of sortz. It would seem that these, by the repelition of certain characters, are names in a secret alphabet. Some of the characters appear to be Greek letters, while others are similar to the 'Writing of the Magi' letters. The characters for planetz, signs, and alchemical symbols might also be encoded letters, as such methods were often employed in the Middle Ages.

Footnote figure two, page 30.

*It ſhould be noted that the laſt character in each line of ſigils given on this table is that of one of the 'Olympick Spiritz' of the iſagogue of the 'Arbatel of Magick.' Further, the characters 'Ma t t3 te' in the Saturn line may be an attempt at the Name Metatron, the Archangel of Kether.

Footnoȝes: page 31, [iij, 2.]

* i. e., with three or four participantz.

Footnotes: page 32, ibid.

* as given.

† Were this character compacted, & encloſed in a circle, it would cloſely reſemble the ſigils of the Aereal Spiritz of the Theurgia-Goetia.

§ Originally F. L. O. Q., however I believe the above to be correct. It cannot rightly be aſſumed that the intent was 'Phorlokh,' but it might have been a Chriſtian Notariquon from the Latin: Filius Locater Omnia Quelqum[?]

** this ſuggeſtion is incompatable with the previous inſtructions where we are told to uſe the Name of the Art to make our Circle. In the Key of

Solomon the White Knife was uſed only for the carving of inſtruments.

*† this is given as Ps. ijl, & could alſo be Ps. 3 The configuration of the Roman numerals is not ſtandard.

Footnotes: page 33, [iij, ȝ.]

* Here follows in the origional MS. three figures identical ſave for the names with the Thaumaturgical Triangle, the Goetic Pentagram, & the Wax Tablet of Armadel reſpectively. No explanation is made of their incorporation in this ſyſtem & ſo I have not reproduced them.

Footnotes: page 34; [iij, 4.]

* perhaps a dangerous aſſumption.

† viz., Yod He Vou He.

§ thus awkwardly worded in the MS. I would venture it to mean holding the Sword horizontally in the left hand as in the figure.

** viz. the Maſter.

Footnotes: page 35, ibid.

** Kerubim is plural in form; this may be intentional.

*† The ſword [or ſpear] with which the ſoldier Longingus pierced the ſide of Chriſt as he hung dead on on the Croß. ☙Tradition affirms that the poſſeſſor of the ſpear would be invincible in battle for good or ill. It was part of the regalia of the Holy Roman Empire at leaſt ſince the time of Otto I, and removed from the Hapſburg Treaſure Houſe by Adolph Hitler in 1938.❧

* i. e., the annointed croß on the guard of the blade.

† Pſalms xij, xc, or cxli are appropriate.

§ the Prieſt.

Footnotes: page 39; [iij, 7.]

* a graſp or handle, not a hollow compartment.

Footnotes: page 40, ibid.

* here follows a line of gibberiſh:— 'being & remaining, but made ſmooth which done, lo, in . . .'

Footnotes: page 44; [iv, 1.]

* I regrett that this ſection is particularly damaged: there is no clue as to what taſks the fellows are required to perform other than keeping watch at the windows.

† inſtead of the right.

Footnotes: page 50, ibid.

* here is inſerted the ſuggeſtion: 'all as beforeſaid in the above conjuration.'

Footnotes: page 52; [iv, 2,]

* This might alſo be Anabona, or even Anethema.
† or Theos.

Footnotes: page 53, ibid.

* i. e., poultry, or the meat of virgin animals veal, lamb, &c. .
† i. e., point it behind you.

Footnotes: page 56; [iv, 3.]

* this name has appeared variouſly as: Analzen, Amalizen, &c.
† this I believe to be another form of the above. See alſo Almariel. Colatizab'tin is perhaps 'Coela Tzabaoth.—ed.

Footnotes; page 57, ibid.

* diſplay it , do not give it to them.

Footnotes: page 58, ibid.

* Olive oil.

† Friday & the hour of Venus are more conducive to both water-ſpiritz & experiments in friendſhip. —[ed.]

Footnotes: page 60; [iv, 4.]

* I cannot caution the reader ſtrongly enough againſt the uſe of this following experiment, which might lead to permanent blindneß. [—ed.]

† I believe when both the Sun & Mars are in Aries, in Mars' hour, &c.

§ The venom.

Footnotes: page 65; [iv, 5.]

* note that in the center of the triangle is a diagram of the Jar, with the Sceptre & Sword croſſed as they ſhould be. —ed.

Footnotes: page 66, ibid.

* this ſhould be drawn on Virgin Parchment, or vellum of the beſt quality, or at the very leaſt, new paper. The blood ought alſo to be conſecrated beforehand.

Footnotes: page 70, ibid.

* the meaning here is unclear, but I interpret it as

tethering your mount in a ſecret place.

§ variations on previous Names given.

Footnotes: page 73; [iv. 6.]

* If this is not an error, it expreſſes a view of Chriſt ſimilar to the Gnoſtics'.

Footnotes: page 75, ibid.

* the Principal Spirit.

† as written. The uſe is archaic.

§ the Circle & Triangle ſhould juſt touch; the Maſter is adviſed to retrieve the new ring with his Sword-point.

Footnotes: page 77, [iv, 7.]

* i. e., The Moon ſhould be new.

Footnotes: page 83, [Afterward.]

* George Hay, ed., 'De Necronomicon,' [reſearched by Robert Turner & David Langford], London: Corgi Books, 1980.

¶ The text of De Nigromancia has been set in twelve point 'Monotype' 456 Old English Text. Keyboarded and Cast in metal and Printed Letterpreß on eighty pound 'acid-free' Mohawk Vellum by Heptangle Books in the Passaic Valley at Gillette, New Jersey U S of A